

Edwards

Whole Number 280.

ROCHESTER, N. Y.—SATURDAY, MAY 5, 1849.

Milton on the Loss of his Sight.

I am old and blind !
Men point at me as smitten by God's frown ;
Afflicted and deserted of my kind,
Yet I am not cast down.

I am weak, yet strong ;
I murmur not, that I no longer see ;
Poor, old, and helpless, I the more belong.
Father supreme ! to thee.

O merciful One !
When men are farthest, then thou art most near ;
When friends pass by, my weaknesses to shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling-place—
And there is no more night.

On my bended knees,
I recognize thy purpose, clearly shown ;
My vision thou hast dimmed, that I may see
Thyself, thyself alone.

I have nought to fear ;
This darkness is the shadow of thy wing ;
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapped in the radiance from thy sinless land,
Which eye hath never seen.

Visions come and go ;
Shapes of resplendent beauty round me throng ;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime,
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre !
I feel the stirrings of a gift divine ;
Within my bosom glows unearthly fire
Lit by no skill of mine.

For the Harbinger and Advocate.

BY J. B. COOK.

(REVELATION XX. 4, 6.)
 "Blessed and holy is he that hath part in the first resurrection:
 on such the second death hath no power, but they shall be priests
 of God and of Christ, and shall reign with him a thousand years."
 —Rev. XI. 4, 6.

Having shown that the unequivocal language of "the words of this prophecy" does teach a "reign with Christ"—that this cannot be made to mean *suffering and dying in his absence*—having shown that this vision embraces "the resurrection" of these blessed and holy ones before this reign; that they are seen in "the beloved city" at the close of the 1000 years; that the word "dead" is not the proper word used to de-

In Gen. iii. 15, we have the great comprehensive parent promise, of which the covenant with Noah, Abraham, David and Christ is but the natural and necessary development. At first it was in one sentence—"the seed of the woman shall bruise the serpent's head." At last it is expanded into the destruction of "death," "the devil," "his works," and a New Heavens and New Earth—with no more curse; "all things new," and filled and flooded with the glory of God and the Lamb.

The prophets are in advance of the law—the gospels are in advance of the prophets—the epistles are in advance of the gospels, (so far, I mean, as the doctrines of grace and the order of the church is concerned), and the last book called “the Revelation of Jesus Christ,” presents the crowning consummation of the divinely perfect whole. It is the key stone of the whole arch. It fills out and caps and crowns and completes the holy whole.

Thus God has advanced. Thus he has unfolded his one all perfect plan. Who then shall arraign God? Who question the wisdom of his procedure? Who shall make the last, the fullest, the most solemnly sanctioned part of Scripture, subordinate to other and preparatory parts! "Who art thou, O man, that repliest against God?" It is *the coming One* who speaks. He says: "*These are the true sayings of God*"—"these sayings are faithful and true"—if any man *add* to these things (the words of the sayings of the prophecy of this book), God shall add to him the plagues—"if any man shall *take away* from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." On this most overwhelming declaration of our approaching Judge, I remark

1. So far from suspecting "the words of this prophecy," as being subordinate to "the parables" of the gospels—so far from feeling that these are "the words" of John, which should not be listened to till we have made out our "theory" from the teachings of Paul and Jesus, I hear these words from Jesus Christ as directly as the sermon on the mount! Mark! I am not impeaching or impairing the testimony of the evangelists, but my whole being cries out against any assault on the veracity of this last, fullest, and most solemnly sworn "revelation of Jesus Christ."

If this book is what it purports to be, then it can no more be against the teachings in the gospels, than Jesus can deny himself or prove himself an impostor. If Matthew, Mark and Luke record the true sayings of Jesus Christ—if the beloved disciple, also, records "the true sayings" of Him who was and is, the coming One, then they are alike divine. Woe be to me when I break up or lose faith in the word, and suggest suspicions of either of such important parts. "The

II. "I Jesus testify," most solemnly, that "if any man *take away* from the words of this prophecy, God will take away his part out of the book of life, and out of the holy city, and the things written in this book."—Rev. xxii. 19. My previous reference to this text, will not suffice for my present purpose. Some one is bound to raise a warning voice, on this point, lest, through our negligence, others should lose "their part" in the "beloved city, the camp of the saints"—"their part in the book of life." If there had been no danger of this, the awful warning would not have been given by our Lord himself. If there be danger, that danger should be pointed out, at a time like this. Many seem unaware that their interest in the holy city and *the book of life*, is suspended on their not taking away from, or adding to, "the words of the prophecy of this book!"

Such is the fact.

It is true, I am as nothing in this matter ; but my Master is "all in all"—the Alpha and Omega of this book. His warning bears the weight of his own great name. Beware then, brethren, beware!! You had better bare your breast to the lightning's bolt than incur the doom of treating "this book" with irreverence or disregard. If "no murderer hath eternal life abiding in him," then, for the same reason, we must believe that our "part in the book of life" is gone, if we *add to*, or *take from*, "the words of this prophecy." Both are recorded by the same pen (1 John iii. 15; Rev. xxii. 18, 19); but the last is direct from Jesus; and guarded as "by cherubim and a flaming sword."

III. As I have been supposed to have said or done something which would tend to weaken faith in this book, or tend to make it subordinate to other parts of Scripture, I feel bound to say, that I regret having given, unconsciously, any ground for such a supposition. Had I done so, I should be bound deeply to repent; but *I am not conscious* of ever having said or done any such thing. Still, as I doubtless gave rise, though unintentionally, to such an idea, it becomes me to assure all of my firm faith in this book, as given specially by "Jesus Christ," and make what amends I can. Whatever I said to suggest such thoughts, must have been misunderstood and misapplied; for I would as soon assail the throne of God, as disparage "this prophecy."

IV. The testimony of history to this portion of truth is full of importance.

The full weight of all history, to which I have access, is on the side of a *literal* interpretation of this portion of "the words of this prophecy."—The faith we cherish—the faith taught in the plain letter of this text—was the prevailing faith of the primitive, apostolic church. It continued to be *the faith of the church*, till it was overcome by "the influx of worldly prosperity and the influence of great names. Origen, Augustine, and Jerome, successively arrayed themselves against it." They arrayed themselves against it, on the principle that many now array themselves against the second advent of Christ. Bush, Gibbon,

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Duffield, and every body who gives the history.

V. From all the evidence I have, it would be as safe to take the seven trumpets, the seven vials, the fall of Babylon, and the battle of Armageddon, out of "the words of the prophecy of this book," as to take away the first resurrection, the reign with Christ, and the beloved city! But no one, as it reads, can have part in the things "written in this book," without taking the thousand years.

The thousand years reign is, I conceive, no more against the saints' eternal triumph, than our present life of faith is against the promised immortality. The upper step of the stairs is not the spacious chambers of Omnipotence. The antitypical sabbath is not against everlasting joy! How plain!

New Bedford, Mass.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. IV.

BY R. W. WELLS.

Popular doctrine teaches that the saints' "inheritance" is located in some remote part of God's universe, and called heaven. Some are so wild as to locate it "beyond the bounds of time and space"! Willness bewildered!

The Bible doctrine of the inheritance of the just runs thus: "God said to Abram, All the land which thou seest, to thee will I give it, and to thy seed forever. . . Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee." Gen. xiii. 14-17. Paul says, "The promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith, . . . that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is father of us all." Rom. iv. 13-16. "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29. "By faith he sojournd in the land of promise, as in a strange country; for he looked for a city which hath foundations, whose maker and builder is God," (new Jerusalem, which is above,—Gal. iv. 26; and which will come down on the new earth, from God, out of heaven,—Rev. xxi. 2, 10.) And his seed, which was so many as the stars of the sky in multitude, and as the sand by the sea-shore, innumerable, all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on earth. Heb. xi. 9-13. Stephen says, God gave him (Abraham) none inheritance in it; no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him. Acts vii. 5. Now will Abraham, and all his children by faith, receive the promise? Not if the popular theory be correct. But the Bible says: "Evil doers shall be cut off, but those that wait upon the Lord they shall inherit the earth; for yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be.—But the meek shall inherit the earth, and delight themselves in the abundance of peace. The righteous shall inherit the land, and dwell in it forever. Wait upon the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it [the land]." Ps. xxxvii. 9-11, 29, 34. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Dan. vii. 27.—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34. "Such as are

blessed of him shall inherit the earth." Ps. xxxvii. 22. "The upright shall dwell in the land, and the perfect shall remain in it: but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii. 21, 22. "The righteous shall never be removed; but the wicked shall not inhabit the earth." Prov. x. 30. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii. 41-43. "And we shall reign on the earth." Rev. v. 10. "New heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 13; Isa. lxxv. 17; Rev. xxi. 1, 27. "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. xi. 31. See, also, Matt. v. 5; Mic. iv. 8, compared with Gen. i. 26; Ps. viii. 6-8; Heb. ii. 8; 1 Cor. xv. 25-28; Matt. xxv. 34; Dan. vii. 27, and Rev. xi. 15.

I had designed to notice, with considerable perspicuity, several other points of popular doctrine, but my limits will not well permit,—so I will barely hint at a few more for the present, and leave the honest inquirer after truth to help himself to the precious morsels of God's truth, such as the mass of professed Christians "will not endure."

I would like to establish the clearly revealed facts that the Son of God is not his own Father; that "he is the beginning of the creation of God;" "the first-born of every creature;" "the brightness of God's glory and the express image of his person;" that he was begotten by the Father; sent by the Father; came out from the Father; poured out his soul unto death; made his soul an offering for our sins; that his soul was left in hell (hades) three days; that he rose from the dead, and ascended to the Father, and sits on his right hand to make intercession (not with himself, but with the Father) for us; that he is mediator between God and man, and many other things; and also show why he was called God. I will only say it was because Moses was called God; and the judges were called Gods; and many men were called Gods; and the angels were called Gods; and it is said of Christ, O God, thy God hath anointed thee with the oil of gladness above thy fellows; (i. e. thy fellow Gods.) Being made so much better than the angels [who are called Gods,—compare Heb. i. 6, with Ps. xcvi. 7] as he hath by inheritance obtained a more excellent name than they. Heb. i. 4, 9. "God" is used as a title of distinction,—see Ex. vii. 1, and xxii. 28; Ps. lxxxii. 16; John x. 34, 35; Heb. i. 6, with Ps. xcvi. 7; 1 Cor. viii. 5, 6. But because of the humility and obedience of Jesus, God hath highly exalted him and given him a name which is above every name. Phil. ii. 8, 9. What was the name that God gave him? Ans.: "This is my beloved Son." This "name" ranked him with or made him "equal with God." John v. 18, 19; Phil. ii. 6. Being the Son did not make him the Father but equal with him, inasmuch as the son always partakes of the nature of the Father. But as the Father is in authority above the Son, so Jesus says, "My Father is greater than I;" and I do nothing of myself; but as the Father hath taught me, I speak these things,—and as the Father gave me commandment, even so I do. John viii. 28; xiv. 28, 31.

A candid study of the gospel by John will, or ought to, convince any one that Jesus Christ is not "the only, very and eternal God;" for John wrote his history of Christ "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John xx. 31. So there is evidently some importance attached to believing that Jesus

is what he is. But as my object here is not to show the use of Bible doctrine, but only what it is, I will dismiss the subject for the present.

Popular doctrine makes God an immateriality, without form, body or parts, filling the immensity of space with his immediate personal presence, without any locality. But the Bible says that God made man after his own image and likeness, (Gen. i. 26,) that Moses saw his "parts," (Gen. xxxiii. 22, 23,) and Jesus taught us to pray, Our Father who art in heaven. It is a well established principle in philosophy, that no two things can occupy the same place at the same time; therefore, if "the immediate personal presence of God filled the immensity of space," it would crowd out every thing else. But all things else are not crowded out: hence it is self-evident that this home-made Scripture is untrue. That his knowledge and power extend through all extent, is evident from Ps. cxxxix. 1-12. Yet it is equally true that Adam and Eve hid themselves from the [personal] presence of the Lord, (Gen. iii. 8); that Cain went out from the presence of the Lord, (Gen. iv. 15, 16); that Satan went forth from the presence of the Lord, (Job i. 12); and that Jesus came out from him and ascended to him. If to say that "God is immaterial" is not to deny his existence as a living, essential, independent, self-controlling being, or as anything more than a mere principle like attraction, which is dependent upon matter for its existence, then I am ignorant of what constitutes the difference between nothing and something. Self-evident truths need no extraneous revelation; and all Scripture account of the nature of God is at variance with popular doctrine.

Elmira, N. Y.

For the Harbinger and Advocate.

CHRONOLOGY—No. III.

BY E. T. T., JR.

In repeating upon the week of confirmation, the following grounds will be taken:

First, The covenant refers to the "new," Messianic, or gospel covenant, and not to the "old," or Mosaic.

Second, The prophecy and the New Testament places the week of its confirmation after the cross.

I am not aware of the first ground being a subject of dispute. The second will be disputed on the ground, that as Christ preached 3½ years before the cross, it would stretch confirmation week to ten years or more. I answer, the preaching of Jesus Christ and the eighty-two ordained disciples, previous to the crucifixion, was of a special character,—being a proclamation of "the kingdom at hand," and a proffer of it to "Israel,"—and which, after the entrance of the Savior into Jerusalem in kingly capacity, and his formal rejection by the Jewish Sanhedrim (see Matt. xxi. 42, 43), a few days before his death, was never repeated, but utterly ceased. The commission given after his death was entirely different. All Bible students, especially Adventists, will understand this. All will admit that the "old covenant" of the law was in full force until the death of Christ. He came not to destroy the law, but to fulfill it. He was circumcised the eighth day, and thus became a minister of the circumcision; and when one came and was healed, he bade him go to the priest with his offering, according to Moses. He partook of the passover, yearly, up to his crucifixion,—and although gradually undermining the whole ceremonial ritual by his ministry, he did not "blot out the handwriting of ordinances which was against us, taking them out of the way," until he nailed "them to the cross." His death "was made the end of the law," and by it "he took away the first [covenant] that he might establish the second."

God had promised, by the law, to "make a new covenant," and accordingly appointed him to be a covenant agent in accomplishing it. He was the great Testament, continuing the old, and abolishing it, and making a new, or testament, which was to Israel, "beginning from the time of the law," (iii. 26, xiii. 46.) The law was his "chosen will," or was not in force, until a testament is (or exists), be the death of the law (will, or covenant) are dead: otherwise, while the testator lives, the cross, did he not do anything of no force,—no covenant "exist parallel be in force at the same time." It proved a thousand times before the cross was made, one after it? So did the week of confirmation fall before the cross, before the cross, how exist until the Testament talk about confirming or exists, is as improper a vessel before it is built, to make sure of past doubt by new evidence, additional prophecies nor epistles, thus the Messiah came before his death! The seals were broken, it is in full power, like all human testament company with his.

Hear the word of the Lord, shall we escape, if [or covenant]; which was made [or was made] FIRMED unto us [or him]—i. e., "his 4th. When was the Jews (for it was to xvi. 15-20: In vision, and in the vision; then follow which it was to be commission was, yet we find that the ion," and after, the Jews only. (See ascension of Jesus. "And [then] the rywhere [among working with the [gospel, or "covenant"] Amen!"

A covenant made before it can be confirmed by the law; the appearance of the historian, sacred Genesis, chapter enant when made cision, and then an oath." See 20. I might of definite length, mer investigation been too much the necessity of firmation after

God had promised, by the mouth of his prophets, to "make a new covenant" with his people, and accordingly appoints his Son as his grand agent in accomplishing the work. He "gave him to be a covenant to the people." He is called "the Prince and Messenger of the covenant." He was the great TESTATOR. The "old covenant" continuing good until his death, he then abolishes it, and makes his new will, covenant, or testament, which must be "confirmed" first to Israel, "beginning at Jerusalem." (See Acts iii. 26, xiii. 46.) The apostles and disciples were his "chosen witnesses." It did not exist, or was not in force, until his death. "For where a testament is (or exists), there must also, of necessity, be the death of the testator. For a testament (will, or covenant,) is of force after men are dead: otherwise it is of no strength at all while the testator liveth." If confirmed before the cross, did he not confirm a non-existent? a thing of no force—no strength? Could the "new covenant" exist parallel with the "old," or both be in force at the same time? Has it not been proved a thousand times that the proclamation before the cross was entirely different from the one after it? So diverse indeed, that to make the week of confirmation uniform, it must all of it fall before the cross, or all after it! And if all before the cross, how confirm that which did not exist until the Testator died on the cross? To talk about confirming a thing before it is in force, or exists, is as improper as to speak of sailing in a vessel before it is built! To confirm, is to settle, to make sure or certain, to establish, to put past doubt by new ties, new solemnities or evidence, additional proof, &c. It is not said in the gospels nor epistles, in so many words, that Jesus the Messiah confirmed the "new covenant" before his death! It was born at the cross, and the seals were broken at his resurrection. Now it is in full power, and the great TESTATOR, unlike all human testators, lives to "confirm" it, in company with his attestates, the apostles.

Hear the word of the Lord, Heb. ii. 3: "How shall we escape, if we neglect so great salvation [or covenant]; which at the first began to be spoken [or was made] by the Lord, and was CONFIRMED unto us [Hebrews] by them that heard him"—i. e., "his witnesses." Read also verse 4th. When was this done to the Hebrews, or Jews (for it was to them he was writing)? Mark xvi. 15-20: In verse 15 we have the commission, and in the next verse the covenant repeated again; then follows the tokens, or "signs," by which it was to be "confirmed." Although the commission was, "preach to every creature," yet we find that up to the time of "Peter's vision," and after, they had preached to none but Jews only. (See Acts xi. 19.) In verse 19, the ascension of Messiah is spoken of. Verse 20: "And [then] they went forth, and preached everywhere [among the Jews], the LORD [Messiah] working with them, and CONFIRMING the word [gospel, or "covenant,"] with signs following. Amen!"

A covenant must be made and be in force before it can be confirmed. The "covenant with Noah and all flesh" was first made and then confirmed by the exhibition of its "token," the rainbow; the appearance of which, prior to this, no historian, sacred or profane, has proved. See Genesis, chapter ix. And the Abramitic covenant when made was confirmed first by circumcision, and then more than a century after "by an oath." See book of Gen., also Heb. vi. 13-20. I might enlarge upon this subject to an indefinite length, but let this suffice. In our former investigations on time, the above points have been too much overlooked. I think we are under the necessity of putting the "one week" of confirmation after the cross; and if we do so, the

cutting off of Messiah must mark the termination of the 69 weeks!

I must add a few more thoughts. First, let it be remembered that human testaments are not proven, attested, or confirmed, until the death of the maker: neither are they good, being subject until that time to alteration. Again, the "new covenant" is inwoven with the dispensation of the Spirit, which was to accompany the confirmation to the end, and "write God's laws upon the mind and heart." See Heb. viii. 10, x. 15, 16; 2 Cor. iii. 3, &c. The Holy Ghost was not poured out until the day of Pentecost—50 days after the cross. The "new covenant," like the great scheme of human redemption, waits to be perfected at the second appearing of Jesus. The one week may have extended to about the time of Peter's vision, which, according to the chronology of our Bibles, was A. D. 41; but if this date can be proved too late, it may have ended when the great apostle said to the Jews, "Lo, we turn to the Gentiles," which although marked A. D. 45, if Peter's vision can be proved to have been in 37 or 38, must have occurred about A. D. 40 or 41.

We will now proceed to the investigation of the second clause of verse 27, referring to the cessation of the Jewish "sacrifice and oblation." From an examination of the different translations of this passage, given by Prideaux, Dr. Hales, Prof. Whiting, and many others, and from the nature of the prophecy, I am of opinion it does not so much specify a point at which they were to cease, by which a definite time for the crucifixion can be inferred, as it does a period, or space of time, viz., one half of a prophetic week of 7 years, during which various causes should be in operation which would result in either the virtual or actual abolition of said sacrifices at its close. Dr. Hales' translation, by the omission of the word "he," specifies no agent in accomplishing this work. He also omits this word through the whole verse, which omission is doubtless correct. In the elucidation of this subject, much of course would depend upon a correct translation of the phrase "the week." If the original reads thus, it would naturally refer to the seventieth, or "one week," last mentioned, though even this, from the punctuation, might be doubted. If it should read "a week," as the first sentence can, "a covenant," it could refer to any other week besides the "one." Some have quoted it thus, and from the nature and scope of the whole prophecy I am inclined to think it should read, "And in a half of a week," &c. But who was to be the agent in causing the sacrifices to cease? I answer, if a virtual cessation is meant, it must have been "the Messiah,"—but if an actual cessation was intended, the agent must be the Romans; and therefore two views have obtained on this prediction which I will present and leave the reader to judge of the merits of each.—[Concluded next week.]

Rouses Point, N. Y.

THE INHERITANCE OF THE SAINTS.

BY BENJAMIN CLARK.

While so much is said in these last days concerning the riches of California, I would call the attention of my brethren and sisters to the inheritance of the saints in light.

1. They shall have part in the first resurrection, or,
2. They shall be changed in a moment, in the twinkling of an eye. This corruptible must put on incorruption, and this mortal must put on immortality.
3. They shall have a body fashioned like unto Christ's glorious body. As we have borne the image of the earthy, we shall also bear the im-

age of the heavenly. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is.

4. We shall inherit everlasting life. For Christ saith, I give unto them eternal life, and they shall never perish. Neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection. And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.

5. We shall be clothed with the garments of salvation—with white raiment—fine linen, clean and white (for clean linen is the righteousness of saints)—clothed with white robes. Those who have washed their robes, and made them white in the blood of the Lamb, shall shine forth as the sun in the kingdom of their Father—shall receive a crown of glory that fadeth not away.

6. Shall see God. They shall see his face, and his name shall be in their foreheads: shall see as they are seen, and know as they are known.

7. Shall hear joy and gladness. Shall hear every creature praise God and the Lamb.

8. Shall have a new name, even Christ's new name.

9. Shall walk with Christ in white. Shall walk in the light of the holy city—the New Jerusalem that cometh down from God out of heaven—prepared as a bride adorned for her husband.

10. Shall eat and drink with Christ at his table in his kingdom. For he will give them to eat of the tree of life, which is in the midst of the paradise of God. Yea, the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

11. Shall sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

12. Shall speak with a loud voice, saying, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13. Shall be made unto our God kings and priests: and we shall reign on the earth. The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (margin, rulers) shall serve and obey him.

14. Shall inherit the earth (the new earth).—For the promise that he should be heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith. Now they which are of faith, the same are the children of Abraham. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. And if children, then heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together.

15. Shall inherit a city which hath foundations, whose builder and maker is God. They desire a better country, that is, an heavenly. Therefore God is not ashamed to be called their God, for he hath prepared for them a city: the city of the living God, the heavenly Jerusalem. The walls of it were of Jasper, and the city was pure gold, like unto clear glass.

16. We shall inherit a house not made with hands. For we know that if our earthly house of this tabernacle were dissolved, we have a build-

ing of God, an house not made with hands, eternal in the heavens.

17. The Lord is our *inheritance*: he shall choose our inheritance for us. He hath promised that he that overcometh shall *inherit* all things, and I will be his God, and he shall be my son.

18. Those therefore which have believed were sealed with the Holy Spirit of promise, which is the *earnest* of our *inheritance* until the redemption of the purchased possession, unto the praise of his glory.

Dear brethren and sisters in the faith, let us look at the things which are not seen. I have named a few of the items of the inheritance promised to the saints: but what pen can describe? what tongue can speak the riches of his grace through Christ Jesus? Well might the apostle say (1 Pet. iii. 5), "*Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.*"

Alden, Erie Co., N. Y.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, May 5, 1849.

Speaking the truth, in love.—PAUL.

[A friend has kindly sent us a No. of the "Western Episcopalian," published at Gambier, O., in which we find the first No. of a series of articles, proposed to be published by Mr. Winthrop, on the "Second Coming and Kingdom of our Lord," in answer to a correspondent who appears to have entertained views different from those advocated by Mr. W. The evidences presented by the learned author, in the article before us, are unanswerable; and too good to withhold from our readers.—ED.]

THE SECOND COMING AND KINGDOM OF OUR LORD.

BY EDWARD WINTHROP,
RECTOR OF ST. PAUL'S CHURCH, NORWALK, OHIO.

No. I.—An Argument from 2 Thess. ii. 8.

For the present we shall confine our remarks to a critical examination of 2 Thess. ii. 8, a passage which, when fairly interpreted according to the context and the usage of the Sacred Writers, is of itself sufficient to prove the fact (we claim it to be a fact, a revealed Scriptural fact, and not a mere theory)—the fact of the premillennial advent of our Lord.

The passage occurs in the following connection:

"Now we beseech you, brethren, concerning THE COMING (Gr. *huper tes parousias*) of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is instantly impending." (Gr. *enesteken*, which Wahl, in his very valuable Lexicon of the New Testament, renders *insto, immineo, proxime instans*. Vol. i., p. 543. Leipsic ed. 1829.)

"Let no man deceive you by any means: for that day shall not come, except there come first THE APOSTASY (Gr. *he apostasia*), and that MAN OF SIN be revealed, the Son of Perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.—Remember ye not that when I was yet with you, I told you these things? And now ye know what

hindereth (Gr. *to katechon*) that he might be revealed in his time. For the mystery of iniquity (Gr. *tes anomias*—the iniquity or lawlessness) doth already work: only he who now hindereth (Gr. *ho katechon*) will hinder, until he be taken out of the way."

"And then shall that LAWLESS ONE (Gr. *ho anomos*) be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Literally, by the *epiphany* or *appearance of his presence* (Gr. *te epiphaneia tes parousias hautou*). 2 Thess. ii. 8.

It is to this last verse, and more particularly to the words *epiphaneia* and *parousia*, that we would invite the attention of your readers.

The Greek word *epiphaneia*, which our translators have rendered *brightness*, but which, in all the other passages in the New Testament, they have rendered *appearing*, is found only in six places in the New Testament, one of which is that now under consideration. Setting this aside for the present, it is admitted that in all the other five it denotes A VISIBLE APPEARING, and it is so explained by Wahl and Bretschneider in their respective Lexicons, who assign this meaning to the word in all the places where it occurs in the New Testament, and expressly include the passage which we propose to investigate: and though German Lexicographers may be entitled to little weight in regard to their opinions as to the truth of Scriptural doctrines, they are of high authority on the grammatical import of words.

Let us now examine the six places in the New Testament which contain the word *epiphaneia*.

In 2 Tim. i. 10, the reference is to the *visible and personal appearing* of Christ at his first advent.—"But is now made manifest by the *appearing* (Gr. *dia tes epiphaneias*) of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

The word *epiphaneia*, *epiphany*, has the same meaning, to wit, that of a *visible appearing*, in the four following passages, but in these it refers not to the first, but to the second coming of our Lord.

1 Tim. vi. 14: "Until the *appearing* (Gr. *tes epiphaneias*) of our Lord Jesus Christ."

2 Tim. iv. 1: "The Lord Jesus Christ who shall judge the quick and the dead at his *appearing* (Gr. *epiphaneian*) and his kingdom."

2 Tim. iv. 8: "Them also that love his *appearing* (Gr. *epiphaneian*)."

Titus ii. 13: "Looking for that blessed hope and the glorious *appearing* (Gr. *epiphaneian*) of the great God and our Savior Jesus Christ."

No one who examines the context can doubt that in these four passages the reference is to the visible and personal manifestation of Christ at his second advent.

In regard to the grammatical import of this word *epiphaneia*, Wahl says that it means "an appearing, and is used in the New Testament in 2 Tim. i. 10, in speaking of the advent of Jesus upon this earth; and in 2 Thess. ii. 8, 1 Tim. vi. 14, 2 Tim. iv. 1-8, Titus ii. 13, of his future glorious return." All orthodox Christians believe that the appearing of Christ at his first and second advent is a visible and personal appearing: and Wahl evidently attaches this import to the language of the apostle, and when he defines the Greek word *epiphaneia* by the Latin word *apparitio*, he clearly means a *visible appearing*, and not an *invisible appearing*. He says—"epiphaneia *apparitio*, dicitur in N. T. de adventu Jesu in his terris 2 Tim. i. 10; et de ejusdem reditu olim futuro, 2 Thess. ii. 8, 1 Tim. vi. 14, 2 Tim. iv. 1, 8, Titus ii. 13. Saepius non legitur in N. T." Wahl's Lexicon of the New Testament, vol. i., p. 615. Leipsic ed. 1829.

To the same effect Bretschneider says that this word "*epiphaneia* is used in the New Testament in

the writings of Paul concerning the *splendid appearing* and *future advent* in which Christ, who is now concealed from our view in the heavens, shall appear coming in clouds to administer judgment, 2 Thess. ii. 8, 1 Tim. vi. 14, 2 Tim. iv. 1, 8, Titus ii. 13; and concerning his appearing in the world, which has already taken place, namely, when he was born, 2 Tim. i. 10," in other words, his first advent.—"*Epiphaneia* in N. T. de *apparitione splendida* Christi legitur in scriptis Pauli, et de adventu futuro, ubi Christus, nunc in coelis latens, apparebit nubibus vectus ad judicium habendum, 2 Thess. ii. 8, 1 Tim. vi. 14, 2 Tim. iv. 1, 8, Titus ii. 13; et de ejus apparitione in mundo jam facta, quum nasceretur, 2 Tim. i. 10." Bretschneider's Lexicon of the New Testament, vol. i.; pp. 480, 481. Leipsic ed. 1829.

These, including the one under consideration (2 Thess. ii. 8), are all the places where the word occurs in the New Testament. Not a solitary passage can be adduced from the inspired writers where it refers to anything but a visible and personal appearing, either at his first or his second advent.—This is the uniform meaning according to the invariable usage of Scripture in every place besides the one which we are now examining. To assume that it does not have this meaning in 2 Thess. ii. 8 also, when there is no warrant for a departure from the said uniform meaning, either in the known nature of the subject or in connection and context, or in the usage of the sacred writers in any other passage where this word occurs, is a mere begging of the question. So far from there being any such warrant in the connection and context, it will be seen, when we examine the word *parousia* (personal presence or coming), that the evidence from the context is all the other way, and requires that we should give to the word *epiphaneia* (*epiphany* or *appearing*) the same meaning here which it has everywhere else.—(To be Continued.)

"DIVISIONS AMONG CHRISTIANS."

DEAR BRO. MARSH:—I have read with interest the articles on this important subject, and beg leave to present a few remarks for consideration.

The memorable and affecting prayer of our blessed Lord, for the union of his disciples, recorded in the seventeenth of John, ought deeply to impress the mind of every member of the ransomed family, and excite a holy fear of maintaining any principle or practice which is inconsistent with an object so precious to the heart of the Savior. In that prayer, he recognized, as the subjects of his redeeming love, *all who believe on his Name*. "There is one body." Who constitute this one body? Who are the members of it? All who believe on the Lord Jesus "*with the heart unto righteousness*." All who thus believe the record which God has given of his Son, viz. that He "has given us eternal life, and this life is in his Son." To all these, the imperative command is given to "keep the unity of the spirit in the bond of peace." This holy bond of faith and love unites the "babes," the "young men," and the "fathers," the "weak" and the "strong." These are bound by the King's commandment to receive one another, not because their weakness of faith or diversity of views, in relation to some revealed truths, are of no importance, but because "*God has received*" them "in the beloved." Is not the due consideration of this one glorious truth, sufficient to confound and annihilate, that evil demon of sectarianism, which, alas! has so long severed the body of Christ?

I notice the reference to "the divisions that have been produced by the introduction of the Advent doctrine into the churches of these last days." In view of this division, it is asked, "Is a division in

faith justifiable?" *Is the advent doctrine the manifest importation in which it stands: for it is by the import of this appearance testified before God as it has been of these last days.*

I plead no justification or disobedience: hence, for this is the lie on his Son which I doubt that there have wilfully rejected and advent of our many real Christians an unwarrantable error, have been diligent examination of their duty and privilege that accordance of millennial reign of faith, I consider evidence of such faith Christ to be *spiritual* tians who believe conceive, no correct understanding to justification a correct understanding election, or immediate supper essential.

The imperative weak (erroneous) disciple of Christ, personal reign. is no just or adequate want of forbearance opinion, which many excellent sincerely believe millennial reign of truth. For sons with the

The persons v. 38, 34, however, as is stated, believe either the praise of men of God. Can assent to our not. Who then of true Christians obey the divine, or ignorant Lord Jesus. consider our without knowledge us. This is binding on it, the charge whether it be of the millennial

It is true to believe to be the other subject zeal which is a spirit whichness and gentleness not justify his enemies entirely pure with this for other in the are all liable United in

faith justifiable?" i. e. Is a division in faith, respecting the advent doctrine, justifiable? Such is the manifest import of the question in the connection in which it stands. The answer is, "It cannot be: for it is by *faith* that we are justified." The import of this appears to be, that we cannot be justified before God unless we believe the advent doctrine as it has been introduced "into the churches of these last days."

I plead no justification for either wilful unbelief or disobedience; wilful unbelief is wilful disobedience, for this is God's commandment, that we "believe on his Son whom he hath sent." Neither do I doubt that there are some nominal Christians who have wilfully rejected the truth respecting the second advent of our blessed Lord. I believe also that many real Christians have been prejudiced, and, by an unwarrantable confidence in the opinion of others, have been deterred from that impartial and diligent examination of the word of the Lord, which is their duty and privilege. But so far from believing that accordance with our views of the personal millennial reign of Christ is essential to justifying faith, I consider some Christians as giving more evidence of such faith who understand the reign of Christ to be *spiritual* only, than some real Christians who believe it to be *personal*. We have, I conceive, no more scriptural authority to make a correct understanding of the millennial reign essential to justification before God, than we have to make a correct understanding of the doctrine of personal election, or immersion, or the ordinance of the Lord's supper essential to our justification.

The imperative command to receive "him that is weak (erroneous) in the faith," includes the true disciple of Christ who is in error respecting the personal reign. A diversity of opinion on this subject is no just or adequate cause of division. It is the want of forbearing love, rather than difference of opinion, which causes division and strife. I know many excellent, spiritually-minded Christians, who sincerely believe that the doctrine of the personal millennial reign of Christ is opposed to God's revealed truth. Far be it that we should class such persons with the wilful rejectors of the truth.

The persons referred to, Matt. xxi. 32, 33, John v. 38, 34, however "learned and reputedly pious," were, as is stated, "unbelievers." They did not believe either John or the Messiah. They loved the praise of men more than the praise and honor of God. Can we say this in truth of all who do not assent to our views of a personal reign? Certainly not. Who then are blameworthy in case of division of true Christians? I answer, those who will not obey the divine law to receive the weak, or erroneous, or ignorant, who are in the true faith of the Lord Jesus. We who believe in the personal reign consider our brethren who differ from us as weak, or without knowledge, on this point. So also they consider us. The command to receive, or fellowship, is binding on both classes. On those who disobey it, the charge falls, of having "caused divisions," whether it be they who hold the truth on the subject of the millennium or those who do not.

It is true indeed that our advocacy of what we believe to be the glorious truth on this, and on some other subjects, is sometimes met, not only with a zeal which is not according to knowledge, but with a spirit which is far from accordance with the meekness and gentleness of Christ. This however will not justify us in classing the friends of Jesus with his enemies. Can we affirm that we ourselves are entirely pure in this matter? If we are overtaken with this fault, let us endeavor to restore one another in the spirit of meekness, considering that we are all liable to temptation.

United in the spirit of forbearing love, we shall

be far better qualified to instruct one another in the truth as it is in Jesus. If the wise and perfectly holy Savior bears with our ignorance and perverseness, how ought we to bear with one another? Soon will his gracious prayer be answered. All his redeemed family shall be one even as he and the Father are one.

HENRY GREW.

Philadelphia, Pa.

A WORD TO BRO. GREW.

We think the difference between us, in this case, if any, is not wide. If we understand Bro. GREW, he holds, with us, that those who cause a division among Christians, by a willing or wilful rejection of the truth, cannot be justified before God. As this class embraces a great majority of professed Christians of this age, as they have of all ages, our remarks have been chiefly confined to them. The class of which Bro. Grew speaks, viz. the "weak in the faith," yet honest and holy, has ever been small; but perhaps not too small to be brought into the account in this investigation. Such, however, we think seldom, if ever, cause divisions: they feel too unworthy themselves to judge others unworthy their fellowship. They have no disposition to reject the truth, but possess a willingness to receive it as far as they are capable of understanding it.—Their heart is right, but their mind weak and beclouded. God, doubtless, accepts such; and, certainly, we should. But the other class have a heart to reject the truth, and cannot, therefore, if for no other reason, be Christians.

The faith by which any one ever has been, or ever will be justified, is "the faith once delivered to the saints;" especially to Abraham. The eleventh of Hebrews clearly shows that this faith looked for "the better resurrection,"—a "better country, even an heavenly,"—and for "a city whose builder and maker is God." This is the advent faith, which the men of this age have rejected: they cannot, therefore, be justified before God; for it is said in reference to this very faith,—"Without faith it is impossible to please him."

We know of no non-essentials, in God's word.—It is a book of divine essentials; the willing or wilful rejection of which, or a part, either of *faith* or *works*, will disqualify the transgressor for the Kingdom of God. So we understand the plain word of the Lord; we therefore warn all to believe and obey it, in all things. "Blessed are they that do his commandments."

Information Wanted.

A brother, of Shrewsbury, Vt., sends a dollar, and wishes us to forward the Harbinger to him. Will he please give us his name? It was not in the letter.

Martin Bacon, some time since, forwarded one dollar for books, to be sent to his address; but did not give his address, and the post-mark was so dim it could not be made out. Will he let us know where to send them?

Rhoda Howard, under date "Malta (no State given), March 18," sends \$2 to be credited to her, and wishes to know how far it pays. As we find neither the name nor the office on our books, we can neither give credit nor tell how far it pays—until we receive further directions.

P. R. Foster, wishes her paper changed to East Bethany (State not given); but does not tell us what Post-office it is to be changed from. Until informed of that, we should be sending two papers, —one to E. Bethany; the other, a dead loss, to the former address, until such time as the Postmaster saw fit to inform us it is not taken out; and we have frequently sent six months before the Postmaster gave us the information.

If our correspondents would be particular to give

plain and distinct directions, in their business matters with the Harbinger, they would save us much expense, and the time and labor of hunting through a wilderness of several thousand names, to find out what they could just as well have told us themselves.

THE QUESTION AT ISSUE.

Our opponents, now, no longer dispute our views of Prophetic Chronology, but admit, not only, that it may be understood, but also, that it clearly indicates the speedy commencement of the universal reign of Christ in the world. Thus such men as Dr. Beecher, Dowling, and the most popular expositors of prophecy, in the different sects, now teach. The same sentiments were recently expressed, in a discourse delivered by one of the ministers of this city, against our views of the kingdom.

The speaker admitted that prophecy clearly foretells the complete establishment of the Kingdom of God in the earth; that it may be understood; and that the time for the Reign of Christ to commence is just at hand. Hence, there is now no dispute on these important points. In this respect, the battle has been fought, and the victory won; and those who once were strongly opposed to the idea of knowing anything about the time for the commencement of the Millennium, or who put it far in the future, have been constrained to take common ground with us, in the faith that the time for that event to transpire is now at the door.

The question now at issue, is, What will be the nature of the Reign of Christ, which, the prophecies clearly prove, will soon commence? We readily and most confidently answer, a *literal*, or *personal* reign, over a real, literal kingdom, established on the literal, new earth, under the literal new heavens. This view is abundantly sustained by the most literal, common-sense reading of the entire Bible. We must, therefore, be right. But our opponents answer, that this reign will be *spiritual*, and universally extend, over the whole earth. This was the position of the speaker referred to above. But his evidences, like all that we have ever seen adduced to sustain this position, were mere *inferences*, unlawfully drawn from metaphorical, parabolical or figurative, and isolated texts. His foundation, therefore, is a sandy one; and the superstructure built upon it must fall.

According to the testimony even of the most decided opponents of our blessed hope, the day is very near, when this last, this most important, question, viz. What will be the nature of the event looked for? shall be forever settled. Those who are now in the wrong, will then yield the point; not, however, to the force of argument, as they have been compelled to do on the question of Time, but, to the power of fearful, living facts: such as The opening skies and flashing glory of the coming Savior! The loud blast of the trump of God! The heavenly shouts of descending angels! The shaking and quaking of the earth! The rolling together of the burning heavens! The opening of the graves of the just! The ascension of all the redeemed to meet the Lord of glory! And the wailing of the wicked at their lost condition! These events will soon show the deception of those who are now looking for the speedy conversion of the world, and commencement of their fancied millennium, or spiritual reign of Christ over the whole earth.

ADJUSTMENT OF DIFFERENCES.—Bro. Himes informs us that he thinks our "modification" of the term "invidious," in the report of the committee, is "incorrect." He says that he "accepted" that report, "without modification;" that he shall "act on the principles recommended by the committee in good faith, and co-operate with all who act

in accordance with them;" and asks, "Do you accept the original report?"

We most heartily respond, that we do fully "accept the original report," with an ardent desire to co-operate with Bro. Himes, and all others who shall "act in accordance" with its free and equitable principles; with the understanding that "invidious," in Bro. H.'s third specification, does not impugn our spirit or motive; for in this we feel justified.

But if, as the report says, our "manner" has been "invidious," or, in other words, "has tended to stir up and perpetuate strife," we very much regret it; and, if any feelings may have been thereby wounded, or the cause of truth injured, we humbly ask forgiveness of God and our brethren; and hope in future that we and our correspondents may have so much of that wisdom which is from above, that in the investigation or proclamation of the truth, we may not only *design* to do well, but, in all things, do well, much better than we hitherto have done.

Bro. Lyon, from Le Roy, spoke to us thrice last Sabbath. The saints were much comforted and edified under his ministry.

E. Miller jr., O. R. L. Crosier, and others, will be heard as soon as other matter previously received, is disposed of. The evil of such delays we hope in a measure will be removed, when we get the enlarged sheet.

Bro. E. R. Pinney is so far restored to health as to be able to return to his home (only visiting the City occasionally to see his physician), and hopes soon to be in the field again. His address is now Seneca Falls, N. Y.

The Enlarged Sheet.

We have decided, the Lord willing, to enlarge our sheet at the commencement of the next volume, in the latter part of June. The cause appears to demand it. Our brethren generally, in almost every quarter of the land, call loudly for it; and many have already pledged their support, in the way of donations, &c. We have, therefore, every encouragement to believe we shall be sustained in the measure. We shall thus be enabled to present our readers with a much greater variety of valuable matter, original and selected, with but little additional expense.

The price of the enlarged sheet will be One Dollar per Volume of 26 numbers; or Two Dollars a Year.

Let those who may wish to aid in the enterprise, by paying up old accounts—by sending remittances for new subscriptions—by obtaining new subscribers—or by donations to aid in sending the paper to the poor,—do so as soon as they can. We hope to see a promptness in this case worthy of the good cause in which we labor.

THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 6½ Cents.

To be covetous of applause, discovers a slender merit; and self-conceit is the ordinary attendant of ignorance.

Correspondence.

FROM BRO. S. S. BREWER.

DEAR BRO. MARSH:—I am still looking, with increased anxiety, for the consummation of our hope. While the haughty of the earth sigh, our hope swells big with the anticipation of Immortality and Eternal Life. The Lord of Hosts is rapidly developing his purpose; staining the pride of human glory, and bringing into contempt the honorable of the earth.

O, what a day—what a point of time, we live in! How we rush on! Still Time runs away, his impetuous current never changing; onward, still hurrying, he flies, as if conscious of approximating his terminus, and anxious to roll back in the ears of the student of prophecy, his last expiring groan, the Requiem of old terror-stricken Earth—"Time shall be no more!"

Dear reader, how rapidly you are verging to that moment, when the last prayer will be heard; and the Spirit, for the last time, strive with thy heart! Are you ready?

Deep muttering tones of fiery wrath
Come booming from afar;
Earth's legions now are on the path
For Armageddon war.

These are the moments of awful expectation; in which we should stand robed and prepared for the marriage feast of the Lamb. Pray for thy brother. You have my prayers.

The little church is gradually rising from her late trials, and God is blessing us with a sweet heavenly spirit of Christian union. Amen!

S. S. BREWER.

Baltimore, Md., April 25, 1849.

FROM BRO. J. SEARS.

DEAR BRO. MARSH:—We feel that we cannot do without the Harbinger. Its communications are as cold water to the thirsty soul. We are among the disappointed ones that the Lord, even the "same Jesus" who ascended from Mount Olivet, has not in like manner come again, and set up his everlasting Kingdom in power and glory in the renovated earth. We look for no better state of things in the moral world, until that grand, crowning event. We still find many of the learned and great fondly cherishing the hope of a temporal millennium. One of great popularity, an old acquaintance, lately expressed in conversation his hope of witnessing its commencement. In which, though there would be many wicked, they would be so overawed and put to silence, that not a word of opposition would be uttered, nor a vestige of effort made against the saints, till all at once, towards the last, the mightiest efforts of hell and wicked men, would be exerted to regain ascendancy, in the midst of which the Lord would come to annihilate this world, and shake his children to their heavenly home. Methinks it must be something very different from the popular religion of the present day, to have such an overawing and silencing influence on a wicked world as is thus contemplated. Will a system cherishing slaveholding, murderous war and sectarianism ever produce such an effect?

Among the perversions of the present age, there is perhaps none greater than that of the Bible doctrine of Charity. If this principle requires us to think and speak favorably of sins practiced under the profession of piety, then what are we to think of Christ's expressions to and of those professing all the piety of the world in his day—nay, of God himself, when in the days of Ezekiel he charges his nominally beloved, holy and peculiar people, with committing more than double the abominations of Sodom and Samaria, and of being more corrupt than

they, in *all* their ways. See Ezekiel 16th chapter. Surely that holy Bible principle, which rejoiceth not in iniquity, but rejoiceth in the truth, will not only have no fellowship with the unfruitful works of darkness, but rather reprove them.

I feel increasing anxiety and distress, that apparent providential circumstances should so long, so much, put me aside from the ministry. I had fondly hoped, with all my embarrassments, long before this, if time continued, so to have been able to arrange my pecuniary matters and domestic affairs, as to be on the walls of Zion, sounding the trumpet of alarm to the wicked, and of joy and a jubilee of glorious deliverance to the waiting saints. My heart is pained in view of the greatness of the fields already to the harvest, and the fewness of the laborers to gather the fruit unto life eternal. Trusting in God to open the way, I feel to say, Here am I, send me.

We have but few immediately near us, who sympathize with us, in strong hope of the speedy coming of our heavenly King. Mrs. S. and myself are strong in the faith, and our daily prayer is, that God will hasten, in its time, the glorious fulfilment of prophecy, in making the kingdoms of this world become the kingdoms of our Lord and of his Christ, that He may reign forever. — It is our present prayer that God may sustain you, in advocating Bible doctrine.

Yours waiting the coming of the precious Savior,
JOHN SEARS.
Lake Zurich, Ill., April 8th, 1849.

FROM BRO. E. R. PINNEY.

BRO. MARSH:—Please inform my brethren and friends that God has so far blessed the means for removing my cancer as to make it unnecessary to see my physician oftener than once in ten or twelve days; and having effected an arrangement with the Rail Road Company for a half pay ticket, I am enabled to go home and board at less expense than to remain here. Correspondents will therefore address me as formerly, Seneca Falls, Seneca Co., N. Y. And I would take this occasion to repeat my gratitude to my brethren for their sympathy manifested to me and my family, during my severe and protracted illness.—May God bless you abundantly for your kindness to me. I trust soon to be entirely free from my cancer, and be permitted again to enter the field.

Yours, dear brethren, waiting for Jesus,
E. R. PINNEY.
Rochester, May 3, 1849.

FROM BRO. H. L. SMITH.

BRO. MARSH:—We are instructed to remember them who are our teachers, and who "have spoken unto us the words of God;" and the same Scripture says, "Whose faith follow, considering the end of their conversation, Jesus Christ the same yesterday, to-day and forever." We remember, with gratitude to God, our beloved Brn. Himes, Hale and Needham. Their labor among us was one "of love," and increased our "patience of hope in our Lord Jesus Christ." So far as there was any prejudice existing among the brethren here, it has been removed: also, in the community, nearly all who attended and heard candidly, that we have heard from, confess the same thing. No brethren have more fully and faithfully instructed, warned, and built us up on our most holy faith, of the glorious doctrine of the second appearing of our Lord, as our "Redeemer," "our life," and our glorified "King." We cannot speak of an increase of members, but feel none the less encouraged. We are not striving to "make a fair show in the flesh," but to enter into the kingdom of God, and to "stand before the Son of man" at his coming. Our prayers go with our dear brethren, that they may be strength-

ened to continue life," that we love, one toward we may be for and walk, not love, even as self for us: in ing all glory and the fountain.

Brn. Mansel Bro. Geo. W. Lord's day, no lowship of the dear to our he that have, with us. We are well enough to May grace, us, until, at the we shall, thro of glory that Yours

Auburn, I

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See Ezekiel 16th chap-
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of the precious Sav-
JOHN SEARS.
th, 1849.

PINNEY.

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for Jesus,
E. R. PINNEY.

SMITH.

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ened to continue and to "hold forth the word of
life," that we may *all increase* and abound in
love, one toward another, and toward all men, that
we may be followers of God, as dear children,
and walk, not in dissimulation and envy, but in
love, even as Christ hath loved us and given him-
self for us: in honor preferring one another, giv-
ing all glory to Him that made heaven and earth
and the fountains of waters.

Brn. Mansfield and Wendell were also with us.
Bro. Geo. W. Burnham preached the word last
Lord's day, and is still with us, in the sweet fel-
lowship of the precious gospel of God. How
dear to our heart are these, and all our brethren
that have, within the last two years, labored among
us. We are glad to learn that Bro. Pinney was
well enough to attend the meeting at Seneca Falls.
May grace, mercy and peace be multiplied unto
us, until, at the appearing of the Chief Shepherd,
we shall, through his great love, receive a crown
of glory that fadeth not away, is the prayer of

Yours waiting for Christ,

H. L. SMITH.

Auburn, N. Y., April 17th, 1849.

FROM SISTER B. GOULD.

DEAR BRO. MARSH:—The Advent Harbinger
is still a welcome messenger to us, and we shall
ever feel it a pleasure to contribute for the sup-
port of it as long as it so fearlessly maintains the
cause of truth. Truth alone can make us free,
(not fables.) Our Savior prayed that his disci-
ples might be sanctified through the truth, that
they all might be one, even as he and his Father
are one. Now it appears we are not all sanctified
through the truth. If we were, we should all be
of one heart and one mind, and all speak the
same things; whereas we see contention, divi-
sions and every evil work. Why is it so? The
reason is plain. The time has come when the
church will not endure sound doctrine, but they
have turned away from the truth unto fables;
have become lovers of pleasure more than lovers
of God, having a form of godliness but denying
the power thereof. They are ever learning and
never able to come to the knowledge of the truth,
because they have rejected the truth, and the Lord
is sending them strong delusion that they may be-
lieve a lie, that they all may be damned who re-
ceive not the truth, but have pleasure in unright-
eousness. It is a fearful thing to reject God's
word, and say, as many do, that it is of little con-
sequence what we believe, provided we are but
Christians; that it makes no difference when the
Lord will come—if we are only prepared for
death, that is enough. It is hard for me to un-
derstand how any one can be a Christian and re-
ject the plain teaching of the Bible. I lawfully
fear that such persons, when the Lord shall come,
will be prepared for death; (not a death that never
dies), one that will destroy both soul and body
in the lake of fire that never shall be quenched.

Your sister seeking for immortality,

BETSEY GOULD.

Erying, Mass., April 7th, 1849.

FROM BRO. I. BAYLEY.

DEAR BRO. MARSH:—There are a few brethren
in Cincinnati that feel like lifting up their
heads, knowing that their redemption draweth
nigh. We have had very interesting meetings
of late, and four have went forward in baptism.
Two of them did not before profess religion. We
have held meetings every evening, and many
new ones are coming in, from time to time, and
listen to the truth with much interest. I left
Cincinnati March 28th, and am now travelling
and proclaiming the coming of the Lord. I spent
last Sabbath in Bronson, and spoke to the brethren
there three times, and had a good time. I

find great joy and peace in giving meat in due
season

Yours looking for speedy redemption,
ISAAC BAYLEY.

Clarkfield Hollow, O., April 3d, 1849.

Foreign News.

THE ROMAN STATES.

Systematic Assassinations.—In the sitting of
the Roman Constituent Assembly of the 27th ult.,
the Minister of War informed that body of the
several military measures that had been adopted
by the Government. Every citizen of from 18
to 36 years of age was declared a soldier, and
whoever wished to exempt himself from military
service must pay a fine to facilitate his being re-
placed by a substitute. Troops were on their
way to the Po, and the national guards of the
provinces had undertaken the service of the car-
abineers, that the latter might join the army.

The following letter, published in the Globe, a
few days ago, the editor of which vouches for its
correctness, gives a sad picture of the state of so-
ciety:

"The condition of the Roman States presents
an almost unparalleled picture of anarchy, terror,
and confusion. In Ancona, the capital of the
Marches, the population, 30,000 in number, is
ruled by about twenty ruffians of the lowest or-
der—porters, wine sellers, &c.—who are leading
members of the Circolo del Popolo, and arrogate
to themselves executive authority in addition to
the direction of affairs. Any person rendering
himself obnoxious to this body is doomed to cer-
tain death; and a word in disapproval of the Re-
publican fraternity carries out its own decrees,
and commits murder in the most public situations
within sight and hearing of the Corpo de Guar-
dia, with perfect impunity."

The Bologna Gazette, of the 3d instant, states
that all communication is interrupted between the
Neapolitan and the Roman States.

The Ticinio Gazette, of the 7th instant, states
from Rome of the 31st inst., that the courier of
Naples had not arrived on that day; and that in-
telligence had been received of the legion of Ga-
ribaldi having entered the kingdom of Naples
and commenced hostilities.

RUSSIA AND TURKEY.

Despatches have been received at Constantino-
ple from Bucharest, which state that Gen. Mour-
avieff had arrived in the Principalities with 24-
000 men, and another Russian officer had advan-
ced upon Ibraila, and begun building barracks
for his troops in the neighborhood of that city.—
We are also informed that the Russians, had in-
troduced gun-boats into the Danube in direct vi-
olation of the treaty of Adrianople. It would ap-
pear that Russia is, in the most open manner,
strengthening her position in the Danubian pro-
vinces, while Turkey on the other hand, is mak-
ing preparations to maintain her authority.

NAPLES AND SICILY.

Preparations for War.—The Liberta of Na-
ples, states from Palermo that great preparations
for war are going on there.

The Sicilian army is to amount to 49,000 men.
An ordnance manufactory is established at Paler-
mo, which furnishes ten twelve pounders per
month. Large French ordnance are placed to
defend the port. Gen. Mieroslawski commands
the Valley Catania.

Troband had been named Marshall of Sicily.
The fortifications around Palermo are actively
carried on. Ditches, parapets, mines, and barri-
cades are constructed under the direction of the
military engineers. Forty thousand persons of
all rank, peasants as well as nobles, men as well
as women, are at work there.

AUSTRIA.

The Vienna journals contradict the rumors of
Gen. Bem's defeat by the Russians, and the flight
of his troops into Wallachia. It appears, on the
contrary, that the Austrian General Puchner, sur-
rounded by a hostile population, and hard pressed
by the Magyar irregular force, has thought proper
to resign his command, and place himself
under the protection of the Russians in Walla-
chia.

General Bem was almost undisturbed in the
possession of the whole of Transylvania, and
preparing to take Konstradt, the last city in that
kingdom, which is still held by the Austrian and
Rursian troops.

AUSTRIAN ITALY.

**Destruction of the Town of Brescia—Slaugh-
ters of the Inhabitants.**—After a siege of eight
days, Brescia, or rather the ruin of what was
once Brescia, is in the possession of the Austri-
ans. The town was bombarded for six hours,
and the streets were carried at the point of the
bayonet, and the inhabitants driven into the hou-
ses, where they were burned alive.

SARDINIA.

Hard Fighting in Genoa.—The expectations
of an insurrection at Genoa have been fulfilled
and that city has fallen into the hands of the mob.
Letters both by way of Turin and Marseilles give
a most melancholy account of the situation of the
place.

SPAIN.

The Paris Constitutionnel states, on the author-
ity of a letter from Perpignan, that a sanguinary
battle had taken place in Catalonia between the
royalist chief Pons "Dep Del Oli," and Cabrera,
in which the two generals were killed. Other
accounts say that Cabrera, who had been wound-
ed in the action, took refuge in a cavern, where
he was discovered and put to death by the Mique-
lotes.

CANADA.

A law has recently been passed in Canada, in-
demnifying the losses sustained in the rebellion,
which took place in the upper province a few
years since. It appears that one party (the loy-
alists, we believe they are called,) have been so
warmly opposed to this measure, that, on it be-
coming a law, they burned the Parliament
House, and committed other acts of violence,
clearly indicating a settled determination to sup-
press the obnoxious measure, if in no other way,
by physical force. Some lives are reported to
have been lost in the affray. The excitement,
we understand, was very great, and spreading in
the two provinces.

STARVATION IN IRELAND.

**FRIGHTFUL SCENES IN MAYO—THE DEAD LY-
ING FOR DAYS UNBURIED ON THE PUBLIC WAYS!!**
—To Poulet Scrope, Esq.—Maryland, Newport,
co. Mayo, 26th March, 1849.—Sir: Your name
conveys to the hearts of the Irish poor a ray of
hope. I take the liberty, on their behalf, in this
district, to call your attention to the following
facts:—

The recent victory (1) in India, and loss of life,
have caused much sensation, because the victims
wore red coats, were paid a shilling per day, and
knew the use of arms. Here, alas! numbers die
daily, and no notice is taken of the vast current
that is rushing into eternity by the most painful
of all deaths, STARVATION.

Last week a man named Thomas Kelly lay for
nights on the mail road leading from Newport to
Achill, where he died of starvation, and remained
exposed a prey to the dogs, from Wednesday to
Saturday!!

I have the honor to remain your very obedient
and humble servant,
JAMES HILLS.

☐ All communications, orders, or remittances, for the "Harrington and Advocate" should be addressed—Post Paid—to Elder JOSEPH MARSH, Rochester, N. Y.

1997

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

ROCHESTER, N. Y.—SATURDAY, MAY 12, 1849.

Whole Number 281.

Vol. XVIII.—No. 21.

Original Poetry.

For the Harbinger and Advocate.

THE GROANS OF NATURE.

Romans viii. 22.

The whole creation groaneth
And travaileth in pain,
Awaiting the returning
Of Jesus Christ, to reign.

Old ocean's mighty billows
Are foaming at the mouth;
Her deep internal throbbings
Are felt from north to south.

She heaves, and throws, and bellows,
And straineth every nerve;
While storms that sweep her surface,
Raise mountains in a curve.

Dread fires beneath her bosom
Oft agitate her breast,
And send the groaning surges
Careering east and west.

The solid earth is shaking,
Her mountains in a flame,
Whose rocks and snow-clad summits
Are hurled to the plain.

And oft from out her bowels,
Where many thousands dwell,
Upon her verdant surface,
Ascends the flames of hell.

Whole cities are absorbed
By her internal strife,
A moment of her struggle
Takes thousands out of life.

Her streams of hot corruption,
Pour'd in a mighty flood,
Envelop town and country,
The wicked and the good.

And with the earth is groaning
Each creature and each man;
And will, until the Savior
Shall consummate his plan.

His plan of restitution—
To purify the earth,
And give the saved of Adam
A new immortal birth.

C. T. CATLIN.

Original Articles.

For the Harbinger and Advocate.

THE GOSPEL OF ISAIAH.

DEATH, ITS PARENTAGE, CHARACTER, COMPANY,
AND END.

BY J. B. COOK.

"Fear the word of the Lord, ye scornful men, that rule this people, which is in Jerusalem: because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment, also, will I lay to the line, . . . Your covenant with death shall be disannulled, and your agreement with hell shall not stand. Therefore, be ye not mockers, lest your bands be made strong." Isa. xlviii. 14-18, 22.

The sin of drunkenness is characterized and condemned, verses 1-4. God promises to be the strength, safety and glory, of the truly pious,

verse 6. The people are told how graciously Jehovah had taught them, by his prophets, as a father teaches his children "little by little," often repeating it. But as it was given in something like rhyme, they profanely repeated the prophet's words (*Tsau latrau, kau lakau*). It was made their drunken song, verse 13.

Then our text is an address to the Jewish rulers. Ahaz, king of Judah, had hired Tiglath-pileser, king of Assyria, to aid his army, against Rezin, king of Damascus, in Syria. But the expected aid never came. When men turn from God and his "sure foundation" (his promise in Christ), they only sink, in character and condition.

Ahaz got a pattern of an idol's altar from Damascus, and plunged himself and Jerusalem into idolatry. 2 Chron. xxviii. 20, 24; 2 Kings xvi. 10, 18. Beside, the Philistines had been desolating the south of Judah, while the Syrians had invaded the north. "The overflowing scourge" of vice and war was rolling over the land, yet they felt secure. They "made lies their refuge." By a false treaty with the Assyrian king, they hoped to obtain their end, and then break their bargain, and let him go. They made "falsehood their covering"—in false idolatrous doctrine, they "hid" themselves. This gave them false views of "death and hell."

In strong contrast with their "covenant with death," God brings forward his "promise of life"—the only "sure foundation" for faith or hope. This promise of God is the promise of the new and everlasting covenant. It "lay in Zion" like an immovable rock, which nothing could displace. His promise was, that "the sceptre should not depart from Judah . . . till Shiloh come." "He that believeth" in God's faithfulness, "will not make haste," but be composed, and expect a fulfillment, in spite of all the power of the Philistines, and other invaders.

The living promise of God, which "lay in Zion," is everlasting "rock"; but the covenant made by Jewish rulers, with the heathen and their idolatry, would leave them to "death" and destruction—"death and hell." This was re-assured to them, verses 17, 18. God determined to sweep away their "refuge of lies"; for as they were like the heathen, in doctrine and character, God would treat them as he did the Philistines "in Perazim," and the Canaanites "in Gibeon." Josh. x. 10; 2 Sam. v. 20. They had entered into "covenant" by sacrificing to demons. This brought them into close sympathy with the satanic, idolatrous view of "death"—into "fellowship" with the tempter's first great "falsehood." Gen. iii. The rulers of the "world lying in the wicked One," have, down to this day, entered into this fellowship with "hell"—this "covenant with death." Not that they have done this in a formal way, as did "the scornful rulers" in Jerusalem, by "sacrificing to devils." 1 Cor. x. 20. But the false, philosophic, heathen view of "death and hades," they do hold. They deny the literal, original, Bible statement, that death reduces "man" to dust. "The man proper," according to their "covenant," or arrangement, neither

dies, nor can have "a resurrection to life."

A few, in this age, are bringing out God's "covenant of everlasting life"; but many would fain make it as idle, or "infidel," as the "drunkard's song." Death is made their gate to end-ard's song. "Hell" is, at least, one half Paradise; less joy. "Hell" is, at all events, without "a resurrection"! Their dead are somehow "capable," and "conscious," even those whom they acknowledge not to be immortal!

It is neither rational, nor right, that I should be required to stop and trace out the varied degrees of light and shade between the different classes who hold these unscriptural views. My object is to expose the lighter and darker shades of those views, which are expressed by "the scornful rulers" of idolatrous Israel, and apostate Christendom. Let us note some sober facts—some solemn truths.

I. The source of "death and hell" is clearly revealed.

It is sin. The source of sin, among men, is Satan. We can no more easily find the source of "grace" and "life" in God, than we can find the source of sin and death in "the devil." Rom. v. 12; Gen. ii. and iii.

If personified, Death is the eldest son of Satan, which he begat by Sin. His character is just like that of "his father the Devil." John viii.—His work is in perfect keeping with his character; it is only and altogether, with those in "cover," delusive and destructive. As it was with enant, it will be with all, in like circumstances. Therefore, it is our duty to expose his hideous deformity—his infernal origin, character, work and end, by every ray of truth in the God's "promise of life." He is an enemy—"the last enemy" that assails the saints. 1 Cor. xv.—His dominion is commensurate with that of the Devil. He never builds up; but always destroys, sooner or later, as revealed in our text. Rom. vi. 21-23. His "end is destruction." Heb. ii. 14; 1 John iii. 8; Gen. iii. 15. Hell, or *sheol*, is, primarily and truly, the "hole, hollow or grave"—the place of the dead. The Devil, death and hell, are the satanic trio. They are essentially associated.

II. Those whom God represents in "covenant with death," give it altogether another aspect.—They will not see, distinctly, that its source is Satan; if they see, "they see as if they saw not." They make death a good, if not their best, friend; and exalt it into that kind of association with Jesus, that he has, in fact, with the Devil!!! Evidently, that he has, in fact, with the Devil!!! Every Bible fact, and positive statement, forbids all fellowship between death and "the Prince of life." Enoch and Elijah "did not see death" in their "way" to "life." Jesus got "THE VICTORY" OVER DEATH, by the resurrection. Death was the "enemy" to be avoided or conquered, else they had never "entered into the future life."

But popular preaching, like ancient philosophy, makes death God's grand releasing officer—the master of ceremonies—to introduce the good into Paradise, and the society of the blessed—the presence of God! Surely, this has not been seen. The world has been deluded by its

40 large an

usurping sovereign. Death is united to the Devil, as life is to God Almighty!! Let them both have their own proper company. Let both appear in their own proper colors, character, course and end.

If death is put in company with Christ, it degrades him, or exalts death unduly, and tends to deceive and destroy the unwary. Surely, if death is "the way" to "life," then the resurrection cannot be! But one "way" is needed; but one is revealed, or possible. If *death*, under Jesus, leads to life, then *the resurrection does not!* Whole classes make death as essential to entering "the Paradise of God," as conversion. To a multitude, it is made, under Christ, to do the work up so fully and so well, as entirely to dispense with gospel grace and the resurrection.—As Christ's testimony (John iii. 5) is treated as the Devil treated God's truth, we should cry out against this, "and spare not."

Again; great things are done to adorn death, and delude the multitude into an undue estimation of this child of Sin and Satan. The most venerable preachers—the most fashionable undertakers, and popular sextons, vie with each other to invest death with a delusive charm. Its infernal origin, company and character, are assiduously kept out of view, by many, as if it were a sin to "give the truth a certain sound," on this subject. Eloquence, wealth, taste, pomp, and music, martial and sacred, are combined to set forth, in beauty, this eldest born of the chief of hell! No more could be done, by most, than is done, to secrete Satan, who lurks behind the scene! The sexton lays out the ground, and plants it with flowers and evergreens, as if to remind the surviving of the flowers that bloom, and the evergreens that grow, perennial, in the Paradise to which the departed have risen! The undertaker employs velvet, and satin, and lace, mahogany, and silver, and gold, as if about to build a chariot, in which some Elijah might ascend to glory and to God! (This is not objecting to the proprieties of the funeral service, but stating the popular tendencies of these sepulchral hours.)

The preacher gathers all the grand and heavenly visions of future glory, and then suspends them in beautiful festoons and clusters around the corpse, the coffin, the tomb! The resurrection glories are borrowed, and made to enshrine the king of terrors! The "crown of life" is wrested from the hands of Jesus, and placed in the power of this product of the Devil! "Salvation"—Messiah's consummated work, at his second coming (Heb. ix. 28), is dissociated from its scriptural connection, and connected inseparably with the consummated curse, which follows sin and Satan's sway! The glories of "the restitution of all things," to be accomplished when Jehovah shall again "send Jesus," (Acts iii. 21.) are all brought and made to encircle the death-bed, the hearse, and the grave!

All do not go to the same lengths; but who dare lift up their voice against it, even when they see the dishonor attempted on our Lord? Satan's "lie" in Eden, was but a circumstance, to this series of meditated, stereotyped falsehoods and frauds, which are perpetrated and sanctioned, under the mask of our holy religion!! No language can adequately express "the exceeding sinfulness" of this sin. It reverses all the revelations of the gospel touching a future life.

The overwhelming motives to be "reconciled to God," and his great salvation by Jesus Christ, are adroitly converted into so many motives to be "reconciled to die"! We may be "reconciled to God" and Jesus; and thus approving his plan of mercy, we may cheerfully submit "to die," in hope of a resurrection! But no one can be "reconciled to die" without approving of its cause! Can I be reconciled to the murder of my father, without approving of the murderer?

As murder comes from a murderer, so death comes from the Devil; and I am no more "reconciled" to one than the other. It takes a great sinner to approve of sin, or its origin, or object, or end. Jas. i. 15.

III. The administration of the Devil is "falsehood" and sin, "death and destruction." But the administration of Jesus is "grace and truth," "life and salvation"! They are as distinct as Christ is from Belial, or heaven from hell. The Old administration is based on falsehood, maintained by fraud, and designed to deceive and destroy. The New administration is based on truth, maintained by righteousness, and designed to bless and save! As certainly as it comes into "power," it will crush this "covenant with death"—break up this "agreement with hell"—and throw both and all into the final fires of "the great day." Rev. xx. 14. Let us all wash our hands from all participation in it, and be "ready" to welcome the New Administration! It is now to be expected. Rev. xi. 15, 18; Col. iii. 4; 1 Cor. xv. 50-54. See our text.

In conclusion, let me say, in a word,—

1. "Be ye not mockers, lest your bands be made strong." Verse 22.

2. If this great truth, of this great text, goes against any one, let him stand aside! To a "corner stone" which God has laid in Zion—"the sure foundation" of faith and hope—for the future, must have room. It must be seen by those who have eyes to see!

3. All the opposing, popular notions of life in death, tend to "death and hell"—all "covenant with death shall be disannulled: the agreement with hell shall not stand." Amen.

4. It would be as just to tack Devil on to Jesus, as his oldest son; but neither should be associated with Him, who is to "destroy" both Death and the Devil. Heb. ii. 14. Let Death keep his own company, and go to his proper doom. Then, *the promise of life*—the resurrection to life—will stand out in their proper association, with our Lord Jesus Christ. Isaiah is the evangelical prophet. This is his evangelism.—See chap. xxxviii. 9-19.

Rochester, N. Y.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. V.

BY R. W. WELLS.

I cannot stop to consider *what* the Holy Ghost, or Spirit, is; but will only notice its office work. Popular doctrine teaches that it goes out separate from, and independent of, the written revelation of God, and teaches, and strives with, the disobedient and the backslidden. But Jesus promised it only to those who believe on him, and love him, and keep his commandments, "who [the Spirit, says he] the world cannot receive, because it seeth him not, neither knoweth him." But it was to guide those who love and obey him into all truth (thy word is truth,—John xvii. 17); for he shall not speak of himself: but whatsoever he shall hear that shall he speak,—John vii. 38, 39, xiv. 15-17, xvi. 7-13. Peter, also, made obedience to all the requirement of the Gospel necessary before the gift of the Holy Ghost should be bestowed,—Acts ii. 38.

Popular doctrine teaches that nothing can be known about the time of the second advent of our Lord and its concomitant events. But the Lord, in love and goodness to his humble, hated, and persecuted children, has given them a chart of all time, by which they may, at any time, "know the signs of the times," and what important event will next follow; for in that chart is contained no less than eight or ten series of consecutive events, which end with the judgment, coming of the Lord, etc. Now if a man believes such a

chart to be true, how in the name of reason can he help knowing something about the time, if he looks at it? And if he does not look, how will the Lord regard him for setting at naught his counsel, and laying aside as of no consequence that which the great God has sent his messengers from heaven to convey, and taxed his prophets to write, for our instruction. He cannot be a friend who treats a message thus. Therefore we conclude that every true friend of God, who has had his attention called to this item of God's chart of time, does know something about the matter there laid down. If these abstract prophecies of events were all that the Bible contains of evidence that we may and ought to know near the time of the end, he would be blasphemously Heaven-daring who professed to believe God and yet denied or repudiated this evidence. Some of those prophecies are so simple and clear that no greater knowledge of history is requisite to discover their application than every person, who cares about knowing any thing useful, possesses.

Take Dan. ii. 31-45, for instance. All such persons know that Medo-Persia succeeded Babylon, Grecia succeeded Medo-Persia, and Rome succeeded Grecia,—and Rome has been divided; that the text says, "In the days of these kings shall the God of heaven set up an everlasting kingdom," etc., and that we are now living in the days of these kings. So, likewise, of the vision of the 8th chapter. The names of all the kingdoms symbolized are given, except that of the third—the "little horn." And nothing can be clearer than that the little horn symbolized Rome, if there was no more evidence of it than that Rome did succeed the divided Grecian kingdom, and was the only one that ever bore the description of the prophet as to its greatness; for of the three symbols, it is said, the ram became great, the he goat waxed VERY GREAT, and the little horn waxed EXCEEDING GREAT.

All that is said of the little horn, which waxed greater than Medo-Persia or Grecia, has been fulfilled by Rome, Pagan and Papal,—mostly in the latter character. This power has had the time allotted to it in Daniel's prophecy; and he says it "shall be broken without hand," which ends the vision of symbols, which is said to reach to "the end," "the consummation," etc. See, also, the prophecy of the 7th chapter, containing the same outlines of prophetic history of the two just noticed. It explains itself, and needs no comment.

These are the outlines of prophetic history.—More particular prophecy, which is abundant, gives us more particular knowledge of the time of the consummation. The book of Revelation, also, contains many clear and interesting prophecies, which trace events, with great perspicuity, down to the same point where all the consecutive prophecies terminate; for God finishes the work he begins, whether men will stoop so low (!) as to observe it or not.

So, in the 24th chapter of Matthew, Jesus carries us along through three trains of events to the end. The first, beginning with the "many" false Christs which arose after the destruction of Jerusalem (only one or two at most arose before that), and ending with the 14th verse. Then beginning again with the siege of Jerusalem, passing through the papal persecutions, and ending with the 28th verse. Then beginning back at the time when that tribulation was shortened "for the elect's sake," passing through a prediction of signs to precede his coming (all of which have been fulfilled), and ending with the 30th verse.

This is a brief glance at a few of the most general prophecies containing instruction about the time of the end. Then the fact that the present dispensation, or age, was to continue six thousand years, was strongly shadowed forth in the typical law, by the sabbaths of days, and of weeks,

and years. This (11); and Peter, says one day is as a thousand years (2 Pet. iii. 8); the church, Jewish and Christian, besides all this, numbers, beginning with the birth of Daniel 8th, 9th, and us to the definite nothing but a little nology to prevent precise time. We understand these answer is, because the sip at the intoxicating cup" of the "m" 5), by which "the been drunk," and as they are. The tained in the revicient to convince to be understood ly guarded this p demutation of the much greater.

The question long shall it be including the resuwer was given a certain length understand." coming, and these things com night, even at the 14, 15), Keep the until the appen which in his tim Pet. i. 11, 12), what or what m which was in the beforehand of the glory that shoul the time [the 69 his Son (Gal. i the fullness of gather in one, are in heaven. 10. "The da in the night: safety [as recostruction com woman with ch says, this "y where did the but ye, brethren day should over 1-5.

If the Jewish "knew not the be the fate of in the same f stood that the greater now the path of the ju more and more 18. "Thy m to my path." Peter says (2 phesy. But, w writ, nothing we have all the additional light And as the pre day, they bec particular, and stream after a nel, and all great day of this, as the p begin to be stands as mil

and years. This, Paul speaks of (Heb. vi. 4-11); and Peter, speaking of the same things, says one day is with the Lord as a thousand years (2 Pet. iii. 8); and this has been the faith of the church, Jewish and Gentile, in all ages. And besides all this, God has given several prophetic numbers, beginning with different events and ending with the judgment and resurrection. See Daniel 8th, 9th, and 12th chapters, which point us to the definite time of these events, leaving nothing but a little possible inaccuracy in chronology to prevent an accurate knowledge of the precise time. Why are there some who do not understand these things? The only plausible answer is, because they will not. They had rather sip at the intoxicating ingredients of the "golden cup" of the "mother of harlots" (Rev. xvii. 2-5), by which "the inhabitants of the earth have been drunk," and cannot see the simplest things as they are. The fact that such things are contained in the revelation of God to man, is sufficient to convince any honest mind that they ought to be understood. But God has still more clearly guarded this point, and thus made the condemnation of those who despise this knowledge much greater.

The question was asked (Dan. 12th ch.). How long shall it be to the end of these wonders?—including the resurrection of the just—and the answer was given under solemn oath, that it shall be a certain length of time, and that "the wise shall understand." Jesus foretold the signs of his coming, and commanded, "When ye see all these things come to pass, then know that it is nigh, even at the doors." Paul says (1 Tim. vi. 14, 15), Keep this commandment without spot, until the appearing of our Lord Jesus Christ, which in his times he shall shew. Peter says (1 Pet. i. 11, 12). The prophets searched diligently what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand of the sufferings of Christ and the glory that should follow. When the fulness of the time [the 69 weeks] was come, God sent forth his Son (Gal. iv. 4), that in the dispensation of the fulness of times [the 2300 days] he might gather in one, all things in Christ: both which are in heaven, and which are on earth,—Eph. i. 10. "The day of the Lord so cometh as a thief in the night: for when they shall say peace and safety [as recorded in Isa. ii.], then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape [Paul says, this "yourselves know perfectly"; and where did they or we learn it but from Isaiah?] but ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. v. 1-5.

If the Jewish Church was rejected because they "knew not the time of their visitation," what will be the fate of the Gentiles, if they are overtaken in the same fault? especially when it is understood that the light of prophecy is many times greater now than then. For it is written, "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. ii. 18. "Thy word is a lamp to my feet, and a light to my path." Ps. cxix. 105. And this "light," Peter says (2 Pet. i. 19), is the sure word of prophecy. But, aside from this notification of holy writ, nothing is more apparent than this fact; for we have all the light that they had, besides all the additional light of prophecies then unfulfilled.—And as the prophecies gradually near the perfect day, they become more and more minute and particular, and more and more concentrated—stream after stream flowing into the great channel, and all pouring their confluent flood into the great day of the Lord. And in addition to all this, as the prophetic events near the end, they begin to be nearly all measured by time, which stands as mile-stones by which to reckon the dis-

It is so used in 1 Cor. xvi. 17, where the coming of Stephanus and Fortunatus and Achaicus is spoken of; in 2 Cor. vii. 6, 7, where the coming of

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of reason can the time, if he ask, how will it naught his consequence his messengers his prophets cannot be a Therefore we God, who has of God's chart the matter prophecies of chains of evi- now near the mously Hea- God and yet e. Some of clear that no quisite to dis- person, who ul, possesses. ce. All such ceded Baby- na, and Rome been divided; of these kings an everlasting now living in se, of the vis- es of all the xcept that of nothing can n symbolized of it than that an kingdom, the descrip- s; for of the ecame great, and the little

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far as this desire and this expectation are taken away, so far will that hope be weakened. The man who desires or expects but little or nothing, will have but little or no hope. But if he desires and expects much, his hope will be strong, lively, purifying and joyful.

Well, what effect does the great and popular religious teaching of this age have upon this blessed hope? It *weakens* and *kills* it! How? By destroying its *object*; and as a matter of course, when that is removed, desire and expectation cease, and hope dies.

But *how* does the popular teaching of this age do this work? strike this fatal blow at the very vitals of the living hope of the Christian? We answer, by opposing the true object of hope. It holds out as an object of hope, the translation of the soul at death, from the body to a state of immortality and glory, in a heaven beyond the skies. So far as this doctrine is believed, so far is the *desire destroyed* for the coming of the Lord to raise the saints to immortality and glory, and prepare them an everlasting home on the New Earth. The teaching of this age has taken away nearly all desire and relish from the christian world for these things. They do not *desire* the coming of the Lord, the resurrection, the renovation of the earth, and setting up of the literal kingdom of God under the whole heavens. In a word, they do not desire what the gospel holds out as the true and only object of the Christian's hope. Consequently, *desire*, one of the ingredients of that hope, is taken away.

Expectation, the other ingredient of this hope, is also destroyed by the same kind of teaching; and not only by presentation of the same errors that destroy desire, but by a direct opposition to the truth. We are told that the Lord will not come personally soon, if ever; that the resurrection, if one ever shall take place, will not be the resurrection of the real person; and that the earth will never become the abode of the glorified saints and territory of the everlasting kingdom of God. The great mass believe this kind of teaching; consequently, have no *expectation* that the events which constitute the objects of the Christian's hope will ever take place. Hence, the two fundamental principles of this hope are effectually destroyed by the popular teaching of this age; and, as a necessary consequence, hope, true gospel saving hope, in the church, as a general remark, has died.

This lamentable state of things has been brought about, and perpetuated by the popular teaching of the church. They have been zealous to inspire a saving, living hope in the people, but unfortunately they have destroyed that hope, and created a false one. Like the deceived Jews, they have had a zeal of God, but not according to knowledge. Their zeal for God has been commendable, but their knowledge defective. Consequently, the more zeal they have had, the more harm they have done in propagating error, opposing the truth, and destroying the true hope of the Christian. Do you want your hope to *die*: listen to the popular teaching of the day.— Do you wish it to live, and be as an anchor to the soul, sure and steadfast: turn away from this kind of instruction and listen to the preaching of the pure gospel of Christ.

"More Sure Word of Prophecy."

According to the common understanding of 2 Pet. i. 19, some words of prophecy are more sure than others; which is not the fact: for all divinely inspired prophecy is equally sure and true. The *misunderstanding* of the text by Macknight makes the matter plain: "So we have the prophetic word more firm," said. The meaning we conceive to be this: God had promised, by patriarchs and prophets, that the saints

should be glorified and rified Savior on the resurrection on the Mount, and Elias, was a much long-promised glorious were presented to "of promise, or make word," concerning the

TURNE

Protestants are un- the Roman Catholics that the doctrine of to prominent place among this verdict, no one can Martin Luther, because substantiation. They should of every other a man may entertain not be turned unto false the man is the attainment truth, carrying with

So we view the great body of the church unto fables, as the would be the case in that there may be some and many that have still hold to some error lifting up their voices times, and fearlessly rious truths which before this generation ed unto fables, but, have turned unto the

Again, Protestants what they consider transubstantiation presenting Luther as a. They consider that demands that the expiring, some of the se founder, might be

So we have felt apostacy," and of fables: we have con trodden cause of truth of the church should some of our brethren corruptions. But erred them as ranked unto fables; any more when we speak against er errors of the Catholics speak against an thren hold to it, we few errors that it is more or less of the can see, to get alone united as brethren, speak and publish w to him to dictate; wounding his disc at the same time go himself. "Forbear good counsel of P. A. May we all heed it.

NOV

SECOND ADVENT H for Conference, for Private and P. A. Smith. R

This neat little b our table, commend brethren, not only, cheapness, but, for

cilled to God" and Jesus, and thus approving his plan of mercy, we may cheerfully submit "to die," in hope of a resurrection! But no one can be "reconciled to die" without approving of its cause! Can I be reconciled to the murder of my father, without approving of the murderer?

persecuted children, has given them a chart of all time, by which they may, at any time, "know the signs of the times," and what important event will next follow; for in that chart is contained no less than eight or ten series of consecutive events, which end with the judgment, coming of the Lord, etc. Now if a man believes such a

should be glorified and reign in glory with the glorified Savior on the renewed earth.—The transfiguration on the Mount, and the appearance of Moses and Elias, was a miniature representation of that long-promised glorious reign; or, more correctly, were presented to "confirm the covenant," or word of promise, or make "more firm" the "prophetic word," concerning the promised restitution.

TURNED UNTO FABLES.

Protestants are unanimous in their decision that the Roman Catholics have turned unto fables; and that the doctrine of transubstantiation holds a very prominent place among those fables. But in giving this verdict, no one considers that he is condemning Martin Luther, because he held to the fable of transubstantiation. They think concerning him as they should of every other honest lover of truth, viz. that a man may entertain some erroneous views, and yet not be turned unto fables. The prominent object of the man is the attainment and dissemination of the truth, carrying with him some few fables.

So we view the matter: we consider that the great body of the church, of all sects, has turned unto fables, as the word of God clearly predicts would be the case in the last days. But we hold that there may be some few yet in those churches, and many that have left them, who, like Luther, may still hold to some errors, but at the same time are lifting up their voices against the corruptions of the times, and fearlessly proclaiming the great and glorious truths which God designed should be held up before this generation,—such we think are not turned unto fables, but, like Luther, with some errors, have turned unto the truth.

Again, Protestants do not refrain from exposing what they consider the fables of the Romish Church, transubstantiation not excepted, for fear of representing Luther as an apostate or turned unto fables. They consider that the cause of Protestantism demands that the exposure be made, though, in so doing, some of the sentiments of Luther, its worthy founder, might be detected as spurious.

So we have felt while speaking of the "great apostasy," and of the church being "turned unto fables:" we have considered that the precious down-trodden cause of truth demanded that the corruptions of the church should be exposed, notwithstanding some of our brethren might hold to some of those corruptions. But in doing this we have not considered them as ranked among those who have turned unto fables; any more than we consider Luther there when we speak against transubstantiation, and other errors of the Catholic church. If we should never speak against an error, because some of our brethren hold to it, we should find, we think, but very few errors that it would do to oppose. We all have more or less of them; and the only way, that we can see, to get along and do our duty, and still be united as brethren, is, for each to think, believe, speak and publish what the Sacred Word may seem to him to dictate; avoiding, as much as possible, wounding his dissenting brother's feelings; being at the same time guarded against taking umbrage himself. "Forbearing one another in love," is a good counsel of Paul, in cases of this character.—May we all heed it.

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Our foreign news in this number is full of interest, to the Bible student. The "spirits of devils" (Rev. xvi. 14) are rapidly doing their work. In the midst of which, the Lord will "come as a thief." (verse 15.) "Blessed is he that watcheth."

THE SECOND COMING AND KINGDOM OF OUR LORD.

BY EDWARD WINTHROP,
RECTOR OF ST. PAUL'S CHURCH, NORWALK, OHIO.

No. I.—An Argument from 2 Thess. ii. 8.—Continued.

The second coming of our Lord in power and great glory, in the sense of a visible and personal advent, has always been a cardinal doctrine in the faith of the church universal, and is inserted as such both in the apostles' and in the Nicene creed. Is there any thing intrinsically absurd in the application of this word epiphany or appearing to that event? Certainly not: for it is confessedly so applied in four other passages. Will it be said that we must here depart from the invariable usage of Scripture in regard to this word, because it is a known fact that the future advent of Christ is not premillennial? That is the point at issue; and it must not be assumed in an argument on the true grammatical import of words. If language is capable of having a clear and definite meaning; and if the Scriptures are to be interpreted according to their plain grammatical signification, and not according to the changeful and diversified opinions of men, we may consider it as a settled point that in 2 Thess. ii. 8, the word *epiphaneia* refers to a visible and personal appearing: and as Paul spoke of that appearing as a future event, it must be the second coming of our Lord in power and great glory. This was from the earliest times the hope of the Apostolic Church.

But this argument, which would be irrefragable from the uniform usage of the sacred writers respecting the word *epiphaneia*, epiphany or appearing, and which our translators have here rendered "brightness," is greatly corroborated by the addition of the word *parousia*, presence or coming: so that this double expression, THE EPIPHANY OF HIS PRESENCE, is perhaps as strong a phrase as could be found to denote the fact of one's appearing or being made manifest to the eye of a spectator, as actually and personally and visibly present: and in the passage before us clearly refers to the glorious appearing of Christ at his second advent. So strong and so emphatic a phrase as the *epiphany of his presence*, if it could be done by any form of speech whatever, would cut off the possibility of evasion.

We proceed, therefore, in the next place to examine the word *parousia*, presence or coming.—That this word may mean a personal presence or coming, is clear from the usage of the sacred writers, and that it does mean this in 2 Thess. ii. 8 is evident from the context.

It is so used in 1 Cor. xvi. 17, where the coming of Stephanus and Fortunatus and Achaicus is spoken of; in 2 Cor. vii. 6, 7, where the coming of

Titus is mentioned; and in 2 Cor. x. 10; and Philippians ii. 12, where the personal presence of St. Paul is referred to.

It is so used in 2 Cor. xv. 23, in 1 Thess. iii. 13, and in 1 Thess. iv. 15, where the personal coming of Christ is spoken of in connection with the resurrection of the saints. See also 1 Thess. ii. 19; 2 Pet. iii. 4, 12; 2 Pet. i. 16; 1 Thess. v. 23; 2 Thess. ii. 1, 8, 9; Jas. v. 7; 1 John ii. 28; Matt. xxiv. 3, 27, 37, 39. These are all the places where the word *parousia* occurs in the New Testament. In not a single passage where this word is applied to the Savior, can it be shown to mean any thing but his personal presence or coming. But whether that be so or not, the context clearly proves that it can have but one meaning here, and that is the meaning just mentioned.

Bretschneider refers the word *parousia*, in this passage (2 Thess. ii. 2), to "the advent of Christ from heaven to administer judgment,"—"de adventu Christi e coelo ad judicium habendum." Lexicon, vol. ii., p. 241. Wahl, in like manner, to "the future advent of Jesus the Messiah, to enter gloriously upon his kingdom,"—"adventus Jesu Messiae ad regnum suum gloriose inaugurandum futurus."—Lexicon, vol. ii., p. 269.

Our opponents will admit that the word is thus used in many of the above passages, and among the rest in the first verse of the chapter before us.

"Now we beseech you, brethren, concerning THE COMING (Gr. *hyper tes parousias*) of our Lord Jesus Christ, and our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is instantly impending." (Gr. *enesteken*, i. e. *proxime instans*.)

Here the word *parousia* is acknowledged by all to refer to the personal presence of Christ at his coming in the great day. Is it credible that in verse 8th, Paul, without any intimation of a change in the meaning, should use the word in an entirely different sense when speaking of the same subject—and that too in a sense admitted to be contrary to the general usage? We think not.

The Thessalonians had been greatly alarmed respecting this personal presence or coming (*parousia*) of Jesus in the great day. Paul tells them that they must not be soon shaken in mind or be troubled, as though that day were instantly impending. He then says that before the coming of Christ the apostasy and certain other events must take place. Antichrist must first come, and after the domination of this Lawless One or Man of Sin has prevailed for some time, that then the coming of Christ will take place for the destruction of Antichrist.

Is it not evident that the only future coming of the Lord respecting which Paul was here speaking, and which had excited the apprehensions of the Thessalonians, and upon which he discoursed to them at large in both these epistles, was the personal and visible coming of Jesus in the great and glorious day of his second advent? Most assuredly. No one with the evidence now before him, unless his mind be preoccupied by some other view, can have a doubt that such, in the passage before us, is the true import of St. Paul's language. The only reason for not adhering to the plain meaning of this passage, as supported by the context, and the usage of the sacred writers, and the well known circumstances of the church at Thessalonica, is, that if it be admitted that the word *epiphaneia* means here, as it does every where else, a visible appearing, and *parousia* a personal presence, as the context evidently requires, and that the double phrase *Epiphany of his presence* refers to the visible appearing of the Lord in the day of his personal presence at his second advent to judge the quick and the dead and

to establish his kingdom (compare 2 Tim. iv. 1)—we say that the only reason for not adhering to this plain and unquestionable meaning, is, that if our opponents admit that such is the true import of St. Paul's language, they must admit also by unavoidable inference, that this inspired apostle reveals the fact that there will be a premillennial personal advent of the Lord in power and great glory, for the destruction of Antichrist and the ushering in of the millennial reign—a fact which seems to them to conflict with some of their general principles, and which they do not know how to reconcile with certain other views which they have adopted.

We have thus shown that the remarkable phrase "the Epiphany or visible appearing of his personal presence," which our English translators have rendered "the brightness of his coming,"—a phrase in which St. Paul's mind seemed to be laboring for one of the strongest expressions that he could find to convey the idea which filled and absorbed his soul—refers to the second personal coming of our Lord Jesus Christ when he will be manifested to the eye of a wondering universe.

But this coming, the apostle says, is to result in the destruction of Antichrist, and therefore precedes it: but the destruction of Antichrist, as is evident from the general tenor of prophecy, and especially from the nineteenth and twentieth chapters of the Revelation of St. John, and as indeed is universally admitted, precedes the millennium: and therefore the second coming of Christ is premillennial. Or thus: the second coming of Christ is before the destruction of Antichrist; but the destruction of Antichrist is before the millennium; much more, therefore, is the second coming of Christ before the millennium.

We have thus demonstrated the premillennial advent of our Lord, not from a laborious and protracted investigation of the four hundred and fifteen symbols of which your correspondent seems to have such a nervous dread, but by a short and simple argument from a single passage of scripture grammatically interpreted—an argument which any Bible student can understand—an argument not from a symbolical but an unsymbolical prediction occurring in a short letter written to the Thessalonian Christians by an apostle under inspiration of the Holy Ghost—and because dictated by the Spirit of God, a prediction also containing truth without any mixture of error. We are always safe when we are on the ground of the plain statements of the Bible, and interpret them fairly: but in making deductions from general principles we are liable to err either in the premises or conclusions, or in both.

We have as yet adduced but a small part of the evidence contained in the oracles of God, but it is incontrovertible. It is only one passage out of a vast multitude which establish the same doctrine. It is only one pillar in our edifice: but it is strong enough to sustain the entire weight of the building.

In our next number we shall endeavor to obviate the difficulties and answer the objections of your correspondent. But whether we shall succeed in doing so or not, the plain testimony of the truth as it is in Jesus will remain the same. The coming of Christ, begun in his first advent and terminated in his second, is the grand centre to which all the lines of prophecy converge: for the spirit of the prophesying is the witnessing for Jesus. This is a highly useful and practical subject, as we shall show hereafter. It is a great and glorious theme. The Bible is full of it: and we pray God to enable us to do it some measure of justice, that this part of the truth as it is in Jesus may not suffer from our mode of handling it. May the Lord give us humility to sit with a teachable disposition at the feet of Jesus and learn of him. May the Lord open the eyes of our understanding and give us spiritual discernment

to perceive the truth, and grace to receive it in our hearts in the love of it, and wisdom rightly to communicate it to others, that his name may be glorified, his cause advanced, his kingdom hastened, the number of his elect accomplished, and the mystical Bride in all her beautiful symmetry made ready for the marriage.

The Enlarged Sheet.

We have decided, the Lord willing, to enlarge our sheet at the commencement of the next volume, in the latter part of June. The cause appears to demand it. Our brethren generally, in almost every quarter of the land, call loudly for it; and many have already pledged their support, in the way of donations, &c. We have, therefore, every encouragement to believe we shall be sustained in the measure. We shall thus be enabled to present our readers with a much greater variety of valuable matter, original and selected, with but little additional expense.

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Foreign News.

FRANCE.

In the National Assembly on Monday, the President of the Council of Ministers made a communication relative to the intervention of France in Italy.

He stated in substance that the "centre coup" of the victories gained by the Austrians over the Piedmontese would be felt throughout the whole of Central Italy, that the cries appeared to be imminent in the Roman States, and that France would not remain indifferent to such a state of things.

He added, the protection of natives of France resident in Italy, the necessity of maintaining the legitimate influence which France no longer possessed in Italy, and the desire which the French Government felt to contribute towards obtaining for the Roman people a good government, based upon liberal institutions, rendered it a duty to the cabinet to make use of the liberty which the Assembly has granted to it by its vote of the 20th of March, to occupy temporarily part of the territory of the Peninsula.

It appears, from the accounts from Paris, that the government had determined to send an army of 14,000 to Rome to assist the Pope, Gen. L'Ouimet to command. The President of the Council says, that care will be taken to secure a free and liberal government to the Roman people.

ITALY.

Italy is still in indescribable confusion. The

Republicans have been put down in Genoa, after having had the command of that beautiful city for nine days. In Tuscany, there has been a general rising in favor of the Grand Duke: and the man who was recently Dictator, is now the prisoner. The landing of the French at Civita Vecchia will doubtless put an end to the Roman Republic, and be followed by the restoration of the Pope.

Venice is besieged by the Austrians, by sea and land, and must surrender.

SICILY.

In Sicily the struggle has commenced with dreadful ferocity, and a desperate battle took place on the Good Friday, between the Neapolitans and the Swiss troops and the people of Catania, which continued all night, and ended in the defeat of the Catanians. A great number of them were killed, and the city was afterwards sacked and plundered.

The terror caused by this defeat, has caused the city of Syracuse to surrender without resistance.

Palermo is now the only place of much strength in the hands of the Sicilians. A desperate resistance is expected there, but with very little chance of success. Information has been received by the Oberon steamer, that on its leaving Catania on Saturday evening, the city was in flames in three places; the most beautiful edifices were in ruins, and the renowned Library and Museum of Natural History entirely destroyed. Latest accounts from Florence leave no reason to doubt that the Grand Duke of Tuscany has returned to his capital. It is reported that the revolutionary Government of Leghorn has been overturned by the people themselves, as that of Florence has been before it.

DENMARK AND GERMANY.

On the 18th the Danish Minister of War published the following order of the day: "Kings and Sovereigns are daily sending troops into the Duchies, to second the efforts of the rebels against the legitimate sovereign. The combats which daily take place against superior forces produce only an effusion of blood without decisive results. The army has, in consequence, received orders to quit the Sudewit, and return to the Island of Alsen, to wait there the moment when it will be possible to attack the enemy man to man." The Danish entrenchments next Dupel had been attacked and carried by the Saxon and Bavarian troops, and the loss of the Germans in this affair is calculated at from 150 to 200 men. Several additional captures have been made by the Danish vessels, and it is stated that German emigrant ships will not be exempted.

INDIA.

The details of the battle of Goojarat confirm the report by the Indian Mail of the 17th March, of the victory gained by Lord Gough. The British captured 53 of the 59 guns which the Sikhs brought into action, together with all their camp, magazines, ammunition, etc. The loss on the part of the British was five officers and 92 men killed. The war of the Punjab is considered at an end.

ROME.

PREPARATIONS FOR WAR.

Letters from Rome state that 9,000 guns have been received, which have been manufactured in France for the Republican Government. By order of the Triumvirs, every citizen is bound to sell his arms to the Government within four days. Count Codrouchi has been arrested at Rome. The buildings of the Inquisition have been changed into lodgings for the poor. On the 2d about 1,800 Neapolitans, with half a battery, and protected by three gun-boats, on Lake Frodi, attacked the fort of the Epitaffio, belonging to the Romans, but soon retired.

The Republican tlers are to be com orders of Gen. Fer to about 40,000 m

THE INTERVIEW.

Letters from Florence state that a French steam Secretary of the Civita Vecchia, and for the capital. If the ultimatum of the establishment of the taneous movement the powers; the Vecchia and Ance the Neapolitans, the steamer from G immediately despatched was said, to embark Civita Vecchia w

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SECRETS.

The correspond a visit he had paid damp dungeons ing is out of the cul de sac behind all their apparatus Inspection of the not likely to rec ple. The corre charge led me de ging in the vault ward flight of old rubbish, and under the vault ately brought to under the canal only that here I

I saw imbedd cally arranged, and the clearanc od of their just more than a co vault full of sh there was a shing perpendicular ing, and ending chancery, whe bunal and the fir one of the could admit of the vault was a lump of whic en lock of hait ion as it was is not all; the kilns, if I may hive in mason bones, forming bers on the gr ty of the very [It must be re the Holy Inq fallen from its

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The Republican troops on the Neapolitan frontiers are to be concentrated at Terni, under the orders of Gen. Ferrari. They are said to amount to about 40,000 men.

THE INTERVENTION AND ITS TERMS.

Letters from Florence of the 10th inst., state that a French steamer from Gaeta had landed the Secretary of the French Legation at Rome at Civita Vecchia, and that he had immediately left for the capital. He was said to be the bearer of the ultimatum of the foreign powers for the re-establishment of the Pope. It appears that a simultaneous movement has been arranged between the powers; the French were to occupy Civita Vecchia and Ancona; the Austrians, Ferrara; the Neapolitans, the frontier. On the arrival of the steamer from Gaeta, another steamer was immediately despatched to Toulon with orders, it was said, to embark the expeditionary force.—Civita Vecchia was being fortified.

The *Positivo* of Rome states that the following are some of the terms imposed by France and England on the Pope as the conditions on which they will aid his return to Rome. A general armistice, a complete secular Government, inviolability of political liberty, abolition of the holy office and ecclesiastical tribunals except in the matter of the Clergy, and the suppression of proprietary religious orders.

SECRETS OF THE INQUISITION.

The correspondent of the *Daily News* describes a visit he had paid to the many small, dark, and damp dungeons of the Inquisition. The building is out of the beaten track, being in a sort of cul de sac behind St. Peter's. The dungeons and all their apparatus, are to be thrown open to the inspection of the public, and will furnish a sight not likely to recommend priestly rule to the people. The correspondent says: The officer in charge led me down to where the men were digging in the vaults below; they had cleared a downward flight of steps, which was choked up with old rubbish, and had come to a series of dungeons under the vaults deeper still, and which immediately brought to my mind the prisons of the Doge under the canal of the Bridge of Sighs at Venice, only that here there was a surpassing horror.

I saw imbedded in old masonry, unsymmetrically arranged, five skeletons in various recesses, and the clearance had only just begun; the period of their insertion in this spot must have been more than a century and a half. From another vault full of skulls and scattered human remains there was a shaft about four feet square ascending perpendicularly to the first floor of the building, and ending in a passage off the hall of the chancery, where a trap-door lay between the tribunal and the way into a suite of rooms destined for one of the officials. The object of this shaft could admit of but one surmise. The ground of the vault was made up of decayed animal matter, a lump of which held imbedded in it a long silken lock of hair, as I found by personal examination as it was shovelled up from below. But that is not all; there are two large subterranean lime kilns, if I may so call them, shaped like a beehive in masonry, filled with layers of calcined bones, forming the substratum of two other chambers on the ground-floor in the immediate vicinity of the very mysterious shaft above mentioned. [It must be remembered that of late the power of the Holy Inquisition, even in Rome, was greatly fallen from its former high estate.]

RUSSIA AND TURKEY.

We have received the following information: It is understood that the Emperor of Russia, having ascertained that the military preparations going forward in the Turkish empire were undertaken at instigation of Sir Stratford Canning, acting under orders from London, despatched on the

28th of March his Aide-de-Camp, Gen. Grabbe, to Constantinople, with an ultimatum which requires the immediate cessation of warlike preparations in Turkey, as well as the recall of the Ottoman troops assembled on the Danube. It further requires the Porte's acquiescence in the occupation of the Principalities of Wallachia and Moldavia by Russia, during her good pleasure.

Failing the acceptance of these terms by the Divan, the Russian Minister is to quit Constantinople, and the Autocrat's troops, which are ready in Transylvania, are to advance on Constantinople turning (not crossing) the Bosphorus. The Russian fleet from Sevastopol is to lend its co-operation.

The Cologne Gazette publishes a letter from Jassy, of the 26th ult., which states that the relations between the Russians and the Turks are becoming every day more hostile. The Turks appeared to expect a war. According to a letter from Constantinople, in the Augsburg Gazette, the population of Turkey were presenting themselves to the recruiting officers with unaccustomed zeal, there being districts which offered to supply double the contingent demanded. At Bucharest there were, almost every day, collisions between the Russians and Turkish soldiers and the animosity even extended to the superior officers.

On the other hand, the Russians were arming with vigor. Their forces in the Danubian principalities amount to 97,000 men, and a Vienna paper says that the Russian minister had demanded from the Porte that the period fixed for the evacuation of the principalities by the Russians should be prorogued to the 1st of May.

A ukase of the Emperor of Russia, dated the 31st ult., orders the ordinary levy of troops for 1849 in the western government. The operation is to be terminated by 13th June. Eight men are to be taken in every 1,000 inhabitants. The ukase says that the Emperor has resolved, on account of present circumstances, to maintain a large portion of the army on a war footing.

The Independence Belge, of the 16th inst., says:—

"The advices from the East depict the relations between Russia and the Porte as extremely precarious. The Turkish Government is taking measures to reassure the population. Great activity is visible in the arsenals and garrisons."—*London Times*.

Correspondence.

FROM BRO. A. N. SEYMOUR.

DEAR BRO. MARSH:—Through the abundant grace of God, we continue unto this present, rejoicing in the ever glorious hope of eternal salvation through Jesus Christ, and witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. We are not careful to build upon the prejudices, theories, or creeds, of the now existing ecclesiastical bodies. We consider them wide from the mark, standing on a baseless fabric, and soon will experience the awful indignation which shall convulse the universe. We choose to base our faith upon infallible evidence, the word of God, written by holy men, as they were moved by the Holy Ghost. This is our only guide, our safe rallying point, in this hour of trial and temptation which has come upon the world. This is the test; all others are worthless and vain.—One mark of a true Christian is, a perfect willingness to do his Master's will. "If ye love me, keep my commandments, and my Father will love you." "Ye are my friends, if ye do whatsoever I command you." How precious, in the sight of every obedient disciple, are these ex-

pressions of our Lord. The people who occupy this position are not contented with their present attainments; they are ever seeking to become more and more assimilated into the likeness of Christ, and do not wish to live by bread alone, but by every word of God. Consequently their minds are open to investigation, and eager to explore the wide field of Revelation at all times; and the question with them is, "What is truth?" It matters not from whence it comes, if it is only truth. Give us the truth, is the cry; for by it we are purified, consecrated, and qualified, for the duties devolving upon us in this life, and the eternal realities of a coming judgment, and future glory in the kingdom of God.

I rejoice, exceedingly, that there are some, whose voices cannot be silenced by popular influence or the secular press. They dare speak out frankly and candidly and expose the sophisms of sectarianism. It does seem to me that these sectarian combinations are doing more to destroy souls than all other evils combined; for, while we preach the good news of the restitution and reign of our absent Lord, and advance nothing but what is manifestly sustained by the Bible, and at the same time give them the opportunity to point out any errors that may be set forth in our meeting, they choose to oppose behind our back, or when we get out of town, and thus cry peace and safety, and my Lord delayeth his coming, in an effectual manner. Oh, may the truth so affect their hearts and judgments, as to open their eyes to their blindness and folly, that they may no longer wrest the Scriptures to their own destruction.

We have just returned from a journey of nearly one hundred and fifty miles. We labored in six or eight places, where much interest was manifested; and the good seed has fallen into some good and honest hearts, we trust, that will bring forth fruit to the glory of God. Our dear Bro. and Sr. Curry, who embraced the faith more than a year since, are grounded in the blessed hope of the speedy restitution of all things promised, and are sounding the alarm, and giving both saint and sinner a portion of meat in due season. The Lord bless them and preserve them blameless till the day of redemption. O, how it fills our hearts with joy to greet those of like precious faith, who have been brought to see the truth through our instrumentality. They frequently receive us, while tears of joy gush from their eyes, and bid us a hearty welcome to their hospitable dwellings. And while I consider their peculiar situation, surrounded by a scoffing world and opposing church, who are ever eager to destroy, if possible, the last vestige of their blessed hope, my earnest prayer is, Lord, preserve them, in all safety, till Christ shall come to be glorified in his saints and admired in all them that believe. Amen, even so, come, Lord Jesus, and come quickly.

Yours watching, waiting and loving Christ's appearing,
ALVA N. SEYMOUR.

Troy, Mich., April 10th, 1849.

FROM BRO. J. WILSON.

DEAR BRO. MARSH:—From your place I went to Victor, where I found the brethren in a very good state of feeling. Owing to the inclemency of the weather, I took a violent, hoarse cold, and have scarce been able to speak freely since, and it is yet fastened on my lungs. Otherwise, I have had an agreeable visit.

From Victor I went to Seneca Falls. Here I had an excellent time with the brethren, and staid one week. While at this place, I read Bro. H—'s account of the meetings at Seneca Falls, where they seemed to find it very "smoky" and "foggy." I never had a better visit there than now: neither "smoke" nor "fog." So I concluded, that what "smoke" there was, must have

been brought in by the same train that carried it out; as there was none when I came; and when I left, it was still clear sky.

I am now at Auburn, where I find the cause happily advancing. The brethren are in a good state, as much so as in any other place where I have been since I left home. Further particulars in my next.

Yours, waiting for the kingdom,
JONATHAN WILSON.

Auburn, N. Y., April 28.

TENT MEETINGS.

As we are about to engage in our Tent Meetings for the season, we want to say a few things to our brethren in reference to them. And

First: We want a general attendance of our brethren; that we may benefit and instruct each other, in those glorious truths connected with the doctrine of our coming Savior.

Secondly: We want you to come with your tents and provisions, prepared, so far as practicable, to stay with us through the meeting. And we hope the able brethren will help the less able to get to these meetings, and, if necessary, provide for them while there.

Again: We want all to feel a personal obligation, so far as they have the means, to sustain these meetings.

We want to go into new places with the Tent to wake up new interest in the cause. In this enterprise, we doubt not we shall be sustained: some already have given us their pledges to sustain us in the work, and all our brethren we trust feel heartily to co-operate with us in sounding the glad tidings in the ears of the perishing millions around us.

Bro. Burnham, we expect, will go with us all the time, and Bro. Pinney will a part of the time, at least, and labor so far as his health will admit. We wish our brethren to understand, therefore, that where there is a prospect of doing good, or reaching the people by tent meeting, though the brethren in the place may be few in number, and feel unable to bear the expense of the meetings, they should not therefore hesitate about having a meeting, for there are brethren in other places whose hearts and purses are open to aid in such cases.

Yours in hope,
J. C. BYWATER.

Covington, N. Y., May 9, 1849.

Suspicion is no less an enemy to virtue than to happiness. He that is already corrupt, is naturally suspicious; and he that becomes suspicious, will quickly be corrupt.

Idle and indecent applications of sentences taken from Scripture, is a mode of merriment which a good man dreads for its proflateness, and a witty man despises for its easiness and vulgarity.

Appointments, &c.

Tent Meetings.

Our first Tent meeting will be held in Cato, Cayuga Co., N. Y., commencing Friday evening, the 25th of May. Will Bro. Carncross select the best location?

The second, at Oswego, commencing Wednesday Evening, June 6th.

Third, at Copenhagen, commencing Wednesday June 20th.

Come with tents and provisions, and hearts richly imbued with the spirit of truth.

J. C. BYWATER.

GENERAL MEETING.—In compliance with the wishes of the brethren in the vicinity, we appoint to hold a meeting at Middlebury, Elkhart Co., Ind.,—ten miles south-west from White Pigeon, Mich.—to commence on Thursday, the 24th of May, and to continue over the following Lord's day. We hope for a general collection from Northern Indiana and Southern Michigan.

E. MILLER, Jr.

MEETING AT TYRONE, MICH.—Bro. E. Miller, Jr., proposing to pass through Central Michigan in June, to visit the brethren in those parts, I appoint a meeting to be held at Tyrone, Livingston Co., to commence on Thursday, the 14th of June, at 5 o'clock, p. m., and continue over Lord's Day, at which we hope to see a general collection of brethren in that region.

MERRITT CORNELL.

Bro. L. D. Mansfield, if God permit, will preach
In Esperence—May 16th and 17th.
In Toddville, near Cooperstown—May 20th.
In Norwich—May 22d to the 25th.
In Pitcher Springs—May 27th.
In South Otsele—May 29th.
In Homer—May 31st.

Bro. H. H. Gross gives notice that he will fulfil the following appointments:

Middletown, Sar. Co.,	May 13 to 15.
Jamesville, Sar. Co.,	May 16 to 20.
Saratoga Springs,	May 22 to 27.
Boston Conference,	May 29 to 31.
Blanford, Mass.,	June 1 to 3.

Providence permitting, Bro. INGMIRE will be with me at Middletown and Jamesville, and also at Saratoga Springs.

My Post Office address is uniformly New York City (residence No. 149 Attorney St.)—but letters will be inquired for at places where I appoint, as above.

H. H. G.

Bro. JONATHAN WILSON, on his Eastern tour, will preach as follows:

Pownal, Vt.,	May 20, Sabbath.
Shelburne Falls,	May 27, Sabbath.
Albany,	May 18, Tuesday evening.
Vernon, Vt.,	Sabbath, June 3.

Bro. and Sr. ONGLEY, if the Lord will, will meet with the brethren in

Ithica,	May 13.
Martin's Hill,	May 20.
Centreville,	May 27.

Bro. H. Heyes (p. v.) will preach in
Utica, Sabbath, May 13th.
West Troy, Sabbath, May 20th.

Bro. J. C. BYWATER appoints to preach in Rochester—2nd Sabbath in May.

J. C. Bywater will preach in Victor the 3d Sabbath in June.

Business Notices.

To Correspondents.

B. B. Coffin.—By some mistake, your name got crossed off from our books. We think it has not been sent since some time last January. If you will inform us, we will rectify. The dollar now pays from the present No. to No. 307. Before, you had paid to 269.

Wm. Perry.—Paid to Whole No. 283.

Brethren who have sent orders for "Dobney on Future Punishment," will have patience, and we will answer their calls as soon as possible. The demand for them has been so great that our supply is exhausted. We shall have more soon.

G. Storrs.—Credit O. B. Johnson, Dansville, N. Y., 50 cts., and send Examiner from last Jan., and charge the same to me.

J. V. Himes.—Credit M. A. Adair, Hornby, N. Y., \$1, on "Morning Watch," and charge the same to me.

TO SEND THE PAPER TO THE POOR.—J. H. Rusher, 25 cts.

Remittances for the Harbinger & Advocate.

F B Hahn O Wilcox S Eastman B Moffat L Paine
B P Weaver R L Patridge J Glime S W Randall B
Bowen M A Adair C B Judson S Stevens B B Coffin
No 307—\$1. F Whitten S Allen—\$1.12. J H
Rusher W M Hammon A Hamblin—75 cts. H H
Corbin Mrs Haywood—\$1.50. J Parker B R Fel-
lows no 328—50 cts. M P Howlett no 280—\$3.

LETTERS.—O R L Crosier B Morley S G Higgins
J B Cook W Marsh J Blaiadell A Bates M Batchel-
or C Morley H Herrick J Stevenson C T Catlin J
C Bywater C H Temple B B Brigham N A Hitch-
cock.

BOOKS SENT.—E Thayer 41, S Brown 26, W R
Clark N Wheeler J Thompson T Fassett.

POST-OFFICE ADDRESS.—D. B. Eldred, Battle
Creek, Mich.

NEW FIT UP.—F. Whitten, 98 cts.

Book Notices, &c.

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Millennium—Personal Coming of Christ—Resurrection—
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Time of the Second Advent of Christ.
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In Creating the World; his Plan for its Redemption from the Curse,
and the Time for its Accomplishment. By E. R. Pinney.
Price, \$4 per hundred; 6 cents, single.

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Its Course.	of thy Coming?
3.—Present Dispensation—	8.—The New Heavens and
Its End.	New Earth.
4.—What did Paul teach the	9.—Christ our King.
Thessa. Church about the	10.—Behold, He Cometh with
Second Coming?	Clouds!
5.—The Great Image.	
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and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship at
their Chapel on Delaware, third house from corner of Huron street.
Meetings three times on Sunday, and on Tuesday and Thursday
evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "SECOND
ADVENT CHAPEL," Blount's buildings, corner of State and South
Pearl-streets. Meetings thrice on Lord's day, and Tuesday and
Thursday evenings. Entrance on State, and also on Pearl St.

SPRINGFIELD, MASS.—The Church in Springfield hold their meet-
ings in Dwight's Hall, on Sanford St., two doors from Main St.,
every Lord's day and evening.

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binger and Advocate" should be addressed—Post Paid—to, Elder
JOSEPH MARSH, Rochester, N. Y.

AD

Vol. XVIII.—No. 22

Original

For the Harbinger

I'm looking for
In a country
Where the dream
Nor sin shall
No foot of wick
O'er all earth
But the weary
From sorrow

I'm looking for
Through the
That a glorious
Shall be sung
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Hartford, Ct.

Original

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"Blessed are the
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Christian, no
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rich, nor sp
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come to the
of earthly
slaves of sin

Real Enod Yama

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 22.

ROCHESTER, N. Y.—SATURDAY, MAY 19, 1849.

Whole Number 232.

Original Poetry.

For the Harbinger and Advocate.

MY HOPE.

BY LOUISA J. BEACH.

I'm looking for a glorious Home,
In a country bright and fair;
Where the dreaded curse is never known;
Nor sin shall enter there.
No foot of wicked man shall pass
O'er all earth's fair domain;
But the weary one shall find repose
From sorrow, care, and pain.

I'm looking for a Kingdom;—
Though the sons of earth have told
That a glorious song of freedom
Shall be sung by all the world.
But the Kingdom has been promised
To its true and rightful Heir;
And on its throne King Jesus
Shall the royal sceptre bear.

I'm looking for a City;
Ah! methinks I see it now,
And the heavenly cloud of glory,
That resteth o'er its brow;
Its open gates, inviting
To life's fair chrysal stream,
To the tree that knoweth no blighting;
O, 'tis not an empty dream.

I'm looking for the Coming One,
In glory and in pomp;—
To call the sleeping from their beds
With the angel's mighty trump;
To give the saints eternal rest;
To save from death and sin;
To consummate my blessed hope.
Come, Savior, come again.

Hartford, Ct.

Original Articles.

For the Harbinger and Advocate.

BLESSINGS TO THE MECK.

BY H. P. SIKES.

"Blessed are the meek, for they shall inherit the earth."—Matt. v. 5.

Christian, are you little thought of, and even despised among men? This promise is for you. Have you no earthly inheritance—"not so much as to set your foot on,"—and do you desire none? Then Jesus says you "shall inherit the earth." Let rich men pride themselves on their riches; let them labor day and night, and vex themselves continually with anxious fears and corroding cares; yet your inheritance is vastly, yes, infinitely superior to theirs. When you look upon the extensive lands of some wealthy husbandman, think of your possessions. The whole earth shall be yours. While you "have right to the tree of life," and bloom in immortal vigor, you will have all that eye could wish, or heart desire. The longing desire of your mind will be completely filled. Tell us not of the wealth of the rich, nor splendor of the great. Christians are rich, in participation—princes, who have not yet come to the throne. Whilst the great majority of earthly monarchs have been the voluntary slaves of sin and Satan, Christians will be anoint-

ed spotless "kings and priests unto God."

Many—perhaps nearly all, comparatively,—are willing, yea, anxious to have their good things in this life; at least they are not willing calmly to rest down, in reliance on the promise of God; and while they cheerfully give up to God the last cent of their earthly possessions, wait trustfully for a possession in the new earth. No, they had rather strain every nerve, to heap up a treasure here on this earth, sin-polluted and sin-cursed as it is. But while the great mass take up with the baubles of earth, be it yours and mine, fellow Christian, to wait, till "he who is our life shall appear," and "then shall we appear with him in glory." We will be content, while we look upon the comfortable homes, and perhaps splendid mansions of the rich, and patiently wait for one of those mansions which the Savior has gone to prepare for them that love him. While men of the world are satisfied with an earthly mansion, we will have a heavenly one. True, we may have to wait till our life appears, but patience will only prepare us to receive it; and besides, we shall have to wait but very short time.

Then adieu to all the concerns of the world, over and above the duties of our stewardship.—Well may we be dead to them. Well may conversation about worldly things seem to us as dry and uninteresting. Well may we have "our conversation in heaven, from whence also we look for the Savior, the Lord Jesus Christ." If one could become possessor of this earth—become universal monarch of this world,—though it is a world filled with sin, and the possession of it would make one unhappy instead of happy,—and though, too, the possession of it could last but a very short time at longest, and would be uncertain even for an hour; yet notwithstanding all this, how would his heart be all engrossed in thinking and talking about his inheritance! And should not an heir of glory—of that world where all is pure and lovely—where each possesses all, for all love each other as themselves—where all will be made as happy as their capacities will admit,—and where, too, our joys will be uninterrupted while eternity endures, even forever and ever: should not those who look for such things have their conversation in heaven? Should they not look down with complete indifference on the trifles of earth? Yes, indeed; while we constantly see the rich move in splendor, and the poorer class all striving to imitate their example, and come as nearly up to it as possible, we may pity them for the smallness of their aim, and praise God that he has disposed us to forego the baubles of earth, and look for a "treasure in heaven, that fadeth not"—"a city that hath foundations, whose builder and maker is God."

Satan possesses the earth now. He told our Savior, in Luke iv. 5, 6, that "all is delivered unto him." Though he is a "liar," yet doubtless he told the truth then, for St. Paul testifies to the same thing, in Eph. vi. 12: "For we wrestle not against flesh and blood, but against principalities, and against powers, and against the rulers of the darkness of this world, and against wicked spirits in high places." Then let Satan have

his possessions in full. Christians need nought of them. All that we have the care of belongs to another. We are but stewards, and "it is required of stewards that a man be found faithful." If unfaithful, we loose our inheritance.

Brimfield, Mass.

For the Harbinger and Advocate.

THE INTERMEDIATE STATE OF THE DEAD.

WHAT IS THE STATE OF MAN BETWEEN DEATH AND THE RESURRECTION, AND WHERE IS HE?

BY R. V. LYON.

I am not expecting to give any new light on this Bible question; but beg leave to confess what I believe to be the truth on the question. Our first inquiry will be,—

What are we to understand by death? Is it life? The word of God teaches us that it is the opposite of life—the extinction of life. "The dead know not any thing." "His sons come to honor, and he knoweth it not; and they are brotherly, but he perceiveth it not of them"—and "their thoughts perish." With this definition, all linguists agree.

Where is man between death and the resurrection? "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. iii. 19. We learn by this declaration, that man was made out of the dust of the earth, and that unto it he must return.

Again: "But man dieth and wasteth away: yea, man giveth up the ghost, and where is he?" Ans.: "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee." Job. xiv. 10-15.

We see that the testimony of Job is positive, that man, at death, is laid aside—returns to dust—does not awake out of sleep until the morning of the resurrection.

What are we to understand by "sleep," when applied to the dead? Is it a state of consciousness? Jesus tells us that it is death, John xi. 11-13; and with this Paul fully concurs, 1 Thess. iv. 14-16. David, in speaking of the wicked, says (Ps. xlix. 12-14), "Nevertheless, man being in honor abideth not: he is like the beasts in that they perish. This their way is their folly: yet that perish. This their way is their folly: yet their posterity approve their sayings. Like sheep they are laid in the grave: death shall feed on them." But he adds (verse 15), "God will redeem my soul from the power of the grave."—If the grave has no power over the soul, then there can be no redemption from it.

The wise man, in speaking of the death of man, and his state after it, says (Eccl. iii. 19,

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20), "For that which befallth the sons of man, befallth beasts; even one thing befallth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast. for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Consequently, without a resurrection, man must remain a part of this earth eternally.

Jesus, in order to refute the Sadducees, who denied a resurrection, declared that Moses clearly showed, at the bush, that there would be a resurrection, "when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living." Luke xx. 37, 38. Now it appears to me that every unprejudiced mind must admit that Moses could not have taught a resurrection only upon the principle that Abraham, Isaac, and Jacob, were then *dead*. In order that God might be made their God, they must be made alive; and this can never be done only upon their having a resurrection.

The Apostle Paul, in 1 Cor. xv., shows that Christ's resurrection is a pledge of the resurrection of the saints. He also shows the tremendous consequences that would follow, if Christ be not risen. Verses 17-19: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Here is incontrovertible testimony, coming from one who knew whereof he affirmed,—that if Christ be not raised, then Abraham, and all who had fallen asleep in Christ, are perished.

How are they to be redeemed from this perishable state? Ans.: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."—1 Thess. iv. 16. Now if the Lord himself does not descend from heaven, then they can never be redeemed from death; consequently, they must perish eternally: for their existence is made to depend on his coming. The Apostle asks a question, 1 Cor. xv. 32,—*"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?—Let us eat and drink, for to-morrow we die."* Now if the sentiment be correct which is taught by theologians, that at death the soul, or thinking part of man, is borne away by some seraph band, to traverse those starry regions, till they have conducted it "beyond the bounds of time and space," where it is to dwell in a conscious state, and sing the conqueror's song, "O death, where is thy sting? O grave, where is thy victory?" then Paul would derive some profit without a resurrection, as all must admit; and consequently they are teaching the truth, and we are bound to give heed unto it, notwithstanding it proves that Paul taught an untruth: for he plainly declares, that his eternal existence, in connection with that eternal weight of glory which God has promised to the faithful, is all hung upon the resurrection of the dead; and if there be no resurrection, he comes to the conclusion to make the best of this life, for soon he would be conquered by death, and that would be his end.

The Scriptures plainly teach us that Christ's soul was made an offering for sin—was laid into the grave, and there remained until it was raised. See Isa. liii. 10; Acts ii. 27; 1 Cor. xv. 3, 4; Acts iii. 14, 15; Rev. i. 18. Consequently, we have the argument, that when man dies, his soul is laid aside into the grave, and there remains until it has a resurrection. Who, I ask, among the sacramental host of God's elect, has got one "thus saith the Lord," that he will fare any better than Jesus did between death and the resurrection? When Jesus was here upon earth, he informed his disciples that he must die and be

buried, and that on the third day after his death he would have a resurrection, and then he should return to the Father; and said, "Ye cannot come to me, but I will return and gather you unto myself, that where I am, ye may be also." Read John 13th and 14th chapters, &c. Thus we see that those disciples must remain conquered under the power of death until Jesus makes good the promise, "I will come again," &c.

Jer. xxxi. 15, 16: "Thus saith the Lord, A voice was heard in Ramah, lamentation, bitter weeping; Rachel weeping for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." In this prophecy, God, in the first place, brings before the mind of the prophet that host of infants which were put to death by wicked Herod, at the time Christ was born. Secondly, he saw them after they were slain in the land of the enemy. Thirdly, the Lord positively declares to him that he will bring them out of this land into their own land, which (according to Gen. xviii. 14, 15; Rom. iv. 13, 14; Isa. lx. 21, lxv. 17; 2 Pet. iii. 13; Rev. xxi. 1-7; Matt. v. 5; Mic. iv. 8; 1 Cor. xv. 24-26) is the earth restored. Consequently, we have testimony which is irrefutable, that this earth, which is now underneath the curse, is the "land of the enemy"; and that those infants which were put to death by the command of Herod, must remain in it until Jesus shall come to bring about the promised restitution. Amen.

Dear brethren, you see that these witnesses, sworn by the God of Israel, which have been called upon to testify upon the question, "What is the state of man between death and the resurrection, and where is he?" all agree that man is unconscious between death and the resurrection, and that this earth is his receptacle during that time. Consequently, our external existence, in connection with that "eternal weight of glory" which God has promised to the saints, depend upon the personal coming of Jesus, and the resurrection of the dead. Hence, I call upon all, in the name of the great Head of the Church, to decide according to the testimony given, though it may bring down upon your heads the frowns of a fallen church. Better endure the frowns of mortal men, than the disapprobation of a just and holy God in the day of judgment.

In conclusion, we remark, that this truth enables us to press with ponderous weight upon the minds of our fellow men, the necessity of Christ's coming, and the resurrection. O what a halo of glory does it throw around these events! With what an unyielding grasp does it lead the believer to lay hold of that testimony which goes to show that Jesus is soon to come! And as the waiting child of hope looks forward to the time when Christ shall be seen coming down the burning pathway of the heavens, what a glorious prospect heaves in view! O how it enables him to fix his eye on that world which is to come! And often he is led to inquire, as he draws near his home, with anxious heart, "Are we almost there?" What an ardent desire does it beget in him for that lovely morn to be hastened when he, with the saints in all ages, shall in harmony meet, to walk the plains of Paradise, among the bowers of Eden—sit upon the hills of Zion, among the never fading flowers of the garden of the Lord, and sing the song of Moses and the Lamb! Glory be to God! My longing heart is there, and soon the long expected day will come when I hope to be there.

Mt. Holly, Vt.

Plain truth must have plain words; she is innocent, and accounts it no shame to be seen naked: whereas the hypocrite or double dealer shelters and hides himself in ambiguities.

For the Harbinger and Advocate.

THE MILLENIAL REIGN OF THE SAINTS.—NO. V.

THE DRAGON BOUND.

BY J. B. COOK.

"An angel . . . laid hold on the Dragon, that Old Serpent, which is the Devil, and Satan, and bound him a thousand years . . . that he should deceive the nations no more till the thousand years should be fulfilled; after that he must be loosed a little season"—Rev. xx. 1-3.

This text, in its connection, teaches the same truth taught by Isa. xxiv. 21 to xxvii. 1. There is a punishment of "the host of the high ones on high, and the kings of the earth upon the earth." After many days "they shall be visited." "In that day" (of resurrection and indignation, chap. xxvi. 19, 21) the Lord shall punish the serpent—the dragon. The word *dragon* is defined (Gesenius' Heb. Lex.), a great fish, a sea monster, Gen. i. 21; Job. vii. 12; Isa. xxvii. 1. A serpent, Ex. vii. 9; Deut. xxxii. 33; Ps. xci. 13. A dragon, Jer. li. 34; also a crocodile, Ezek. xxix. 3.

On some ancient coins, *Egypt* is represented by a *crocodile*—the dragon that infests the river Nile. It applies to the king of Egypt. "I am against thee, Pharaoh, king of Egypt, the great dragon, that lieth in the midst of his rivers, Ezek. xxix. 3. In the plural, the word applies to the nobles of Egypt." Ps. lxxiv. 13. "As the serpent beguiled Eve," so Egypt, whose ensign was "the dragon," oppressed God's people. The dragon thus became the designation of that agency which tempts and oppresses the people of God. It is the name of both the secret and open enemy of God and his saints. It applies to Babylon, Jer. li. 34; also to Rome. Rome made "the dragon" its ensign in the 3d and 4th centuries. But the open enemy of Israel does not annihilate, or even absorb Satan, the secret enemy. Israel never absorbs Jehovah, but is set forth to testify his existence, and claims, and purposes. So, the insatiable embodiment of draconic power, never draws in all the devil. No, indeed! The Bible, in all its parts, reveals a Devil, distinct from Egypt, Babylon, or Rome; as distinct as is the God of Israel from his chosen nation—as is Christ from the church! The principle that dares to mysticise Messiah's personality, and confound it with his church, is the same that dissipates Satan, and confounds him with the persecuting, oppressive power, of earthly government! A careful interpreter cannot long overlook such palpable distinctions.

Again; "Satan beguiled Eve by his subtlety," yet there was the open agency of "the serpent." One, or both, may be spoken of, in the transaction, as occasion requires. So, the Lord broke Rahab, and "wounded the dragon." Ps. 8-10; Isa. li. 9. Jehovah broke Egypt and Pharaoh; but he employed Israel to be the open, apparent agent, in doing it. This being so recorded in holy Scripture, no one will object, I trust, by an evasion. If it be so, then, as the captivity of Israel was not the captivity of Jehovah, it follows that the restraining of Rome, or Egypt, is not necessarily the binding of Satan. Please distinguish! If a change in the Roman empire (whose ensign was the dragon) was the binding of Satan—"the Old Serpent" of Scripture, then, for a like reason, the destruction of the power of Egypt (which is the dragon in the above texts) would have been the destruction of the Devil! In that case there should have been NO TEMPTER since the Exode of Israel!!!

But no! A revolution or destruction of the draconic powers of earth, is no more the binding of Satan, than the apostacy of the church is the apostacy of Messiah. Do think of this!

With these premises, I proceed, with all possible brevity, to make a few points, which seem to me too clear to admit of dispute.

1. The text reveals, not a revolution of earthly empire, but the binding of Satan—the Old

Serpent—the Devil—saulted Jesus in the me; because,

2. The Deceiver nations" he had "deceive" he should deceive thousand years are ture, or,

3. We must deny tinct from "the nation because there never or one year, during not been deceived deceive "the nation He is deceiving the

4. The Roman Dan. 2d, 7th and 8th—the kingdom of draconic power, till is only an excrement man "beast." No pire cannot be the to triumph in the the Devil bound,

5. The Roman destroys Jerusalem. It remains "desol Then, and not till ed, is poured on it is fatal to that the years in the past been bound. No sive power grind desolating and re the prevalence of more Roman the It was more dra is to note the fa the useless disti

6. The harlot xvii., shows the with the Papacy the woman "in Then the scrip

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New Bedford

DUTY OF CHURCH

I have t of the doct ectly, it is given suff scripture, truth, that

Serpent—the Devil who deceived Eve, and assaulted Jesus in the wilderness. Thus it reads to me; because,

2. The Deceiver is distinguished from "the nations" he had "deceived." He is bound that "he should deceive the nations no more, till the thousand years are fulfilled." This must be future, or,

3. We must deny that there is a "Devil," distinct from "the nations" whom he has deceived; because there never has been a thousand years, or one year, during which "the nations" have not been deceived. There is a Devil. He did deceive "the nations" during the dark ages.—He is deceiving them yet.

4. The Roman empire—the 4th kingdom of Dan. 2d, 7th and 8th—extends to the Judgment—the kingdom of God. It is the oppressive, or draconic power, till its destruction. The Papacy is only an excrescence, or "horn" of the Roman "beast." Now, mark! The Roman empire cannot be the "dreadful and terrible" power to triumph in the earth, and also, at the same time, the Devil bound, a thousand years before its end.

5. The Roman power, in Dan. ix. 27, destroys Jerusalem, and desolates "the sanctuary." It remains "desolate till the consummation."—Then, and not till then, "that which is determined, is poured on the desolator"—on Rome. This is fatal to that theory which places the thousand years in the past. Neither Rome nor Satan has been bound. Never did the iron heel of oppressive power grind out the life of man with a more desolating and remorseless tyranny, than during the prevalence of Papal Rome. It was a much more Roman than when it was a Pagan power. It was more draconic than before. (My object is to note the facts and points; not to trace out the useless distinctions which have been made.)

6. The harlot woman, riding the beast, Rev. xvii., shows that the 4th beast, Dan. vii., coexists with the Papacy. If the beast had been bound, the woman "in scarlet" must have gone on foot. Then the scripture would have been broken.

7. The Roman government did deceive the nations to drunkenness, under the Papacy, Rev. xvii. Of course, it could not have been, at that time, bound, so as not to deceive them at all.

8. The theory I oppose, virtually makes Rome both the deceiver and the deceived—the binder of Satan, and Satan bound; and yet, in fact, when brought to the point, it is neither!!

This must be so: for Rome fills the field of vision. Its people are, on that theory, the very nations which are not "deceived" by Satan for a thousand years; and yet its government is, at the same time, Satan so bound as not to govern, or deceive!!! It has no event of sufficient magnitude to mark either the beginning or the close of its imagined binding of Satan; nor has it any definite date. A theory, involving such absurdities, exposed to such objections, and in contradiction to our text, should be abandoned at once.

This apostle is the "beloved" apostle. He is "not a whit behind the chiefest apostle." Nay, he lived long after the other apostles, and was honored to close up and consummate the sacred canon. He gives us, from Jesus, "THE TRUE SAYINGS OF GOD." Nothing is so solemnly sanctioned.

New Bedford, Mass.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. VI.

BY R. W. WELLS.

I have now only noticed the fundamental truths of the doctrines of the gospel, briefly and imperfectly, it is true, but in every instance, I have given sufficient clear, positive declarations of scripture, to convince any candid inquirer after truth, that the doctrine of the Bible does not agree

with popular doctrine; and that if it does, it cannot agree with itself. I have refrained from making any assertions of doctrine on my own authority, or said that I believe this or that to be the true theory (which I ever scorn to do); but have brought forth the perfect word of God, and left it to bear record of itself—to which record I have nothing to do but to yield.

The scope of this article will not allow me here to undertake to show the harmony of the Scriptures, and my object in this will only allow me to remark that I find a perfect harmony in all their parts, and no doctrine contrary to what is herein set forth can be plausibly sustained by the word of God, independent of inference.

I will glance at one more item of popular doctrine, which is making a greater stir in our land now, perhaps, than any other fable, and if I should suffer it to pass unnoticed it might leave some to suppose, after all, that there is one item of "sound doctrine" that the popular church will "endure." I refer to what is called "the Christian Sabbath." It will be readily observed that this is a home-made name. There is no such name in the Bible; and it is my design here to show, in few words, that the doctrine attached to the name is also equally unscriptural.

It should first be remembered that the law of the Sabbath was first promulgated on Mount Sinai and written on tables of stone, and formed a part of the decalogue, being one of the vital laws. Now Paul says, that Christ *blotted out* the handwriting of ordinances that was against us, which was contrary to us, and *took it out of the way*, nailing it to his cross, etc. "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. ii. 14-17. "He is our peace, who hath made both [Jews and Gentiles] one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. ii. 13-15. It will avail nothing to make an imaginary division of "the law" (not laws) into the moral and the ritual; for Paul says, that that which was written and engraven in stones was done away,—2 Cor. iii. 6-11. It cannot be denied, with any show of plausibility, that this swept away the law of the Sabbath; and no man will be able to find that it was ever re-enforced in the gospel of grace. Ye are not under the law, but under grace,—Rom. vi. 14. A man is not justified by the works of the law, but by the faith of Jesus Christ. For if righteousness come by the law, then Christ is dead in vain,—Gal. ii. 16, 21. As many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith. Wherefore then serveth the law? It was added because of transgressions, till the Seed should come, to whom the promise was made. Wherefore, the law was our school-master to bring us to Christ, that we might be justified by faith; but after that faith is come, we are no longer under a school-master,—Gal. iii. 10, 11, 19, 24, 25. Christ is become of no effect unto you, whatsoever of you are justified by the law; ye are fallen from grace,—Gal. v. 4. Jesus "broke the Sabbath" (John v. 18), and yet "he was without sin," and left us an example that we should follow in his steps,—1 Pet. ii. 21. He has given us a law of love. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. On these hang all the law and the prophets." There is no other law in the New Testament, or covenant, under which we live, except the rites of immersion and the Lord's supper, or the feast of the passover. Love

worketh no ill; and this is the law of Christ.—This includes, of course, all moral law; and all the moral law of the old covenant is brought in to the new covenant; but none of the ritual law (of which is the observance of Sabbaths), except the Lord's supper, or feast of the passover, to keep the church in remembrance of the death and second coming of the Son of God, "the Mediator of the new covenant." In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is [was in Paul's day] ready to vanish away,—Heb. viii. 13. The old stood only in meats and drinks, and divers washings, and carnal rites, imposed on them until the time of reformation,—Heb. ix. 10.

The day now observed as a "Christian Sabbath," is the day of the week on which our Lord rose from the dead; and, for some considerable time after his resurrection, was called by no other name than "the first day of the week"; but at the time of John's vision, on Patmos, it was called "the Lord's day" (not the Sabbath), meaning the Lord's resurrection day, and nothing more. It being important that some regular time should be observed for Christians to meet, it early became a settled practice to meet on "the first day of the week"—that being the day on which their hope was confirmed,—Acts xx. 7; 1 Cor. xvi. 2. Some even esteemed that day above others, and some did not; as Paul says, One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded [assured, margin] in his own mind. He that regardeth [observeth, mar.] the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it,—Rom. xiv. 4-6.

The Lord's day was not observed as the Sabbath by the early Christians, nor ever was it, even to the present day. It is now called the Sabbath; and much stress is laid on the old covenant law, "Remember the Sabbath day, to keep it holy"; but the manner in which God required it to be kept holy, is all set aside. According to the law of the Sabbath, no man must pick up sticks, nor build a fire, nor cook his food, nor go out of his place, on that day; and if any man does this, he must be (not may be) stoned till he die. What Christian ever kept the Sabbath? Where is the case recorded? A man might as well make a burn offering of a lame dog, where God requires a ram without blemish, as to call a day the Sabbath, and then pay no regard to the law of the Sabbath, not even so much as to observe it on the day that God requires, nor stone a man to death for breaking it.

Elmira, N. Y.

For the Harbinger and Advocate.

Correction and Confirmation.

In my notice of a term in Dan. vii. 9, I mistook it for a word meaning to "lift up, exalt, praise," &c. I cannot account for my mistake, except from the form of the word and its general import, as taught by the sentence. This, or some cause, diverted me from examining that point.—On examination, I see that while it may be only a derivative from the same original word, meaning "high," it confirms the idea conveyed by our translation of Dan. vii. 9. This form of the derivative is defined "to throw, cast, to be cast," &c. Dan. iii. 6, 15, 21, 24, vi. 12, 16. Here are six instances in which it cannot mean exalt, or set up, or place, as a throne is set up for the seat of royalty. Daniel was not "exalted," or "set up," with honor. He was, in person, "cast down," into the den. Their object was not to "set up," but to "cast down" and destroy this honored prophet of God. This record gives us the meaning of the word. It may so mean in Dan. vii. 9,—"The thrones were cast down."

Its fulfillment is in part already placed in the annals of our age, let who will dogmatize and dispute against it. To make the text read the thrones were "set," or "placed," four things must be done.

1. Take away the primary import of the word "to cast," or throw down.

2. Overlook the inspired usage of the word, in that book of prophecy, where it must mean "cast down," into the den; and

3. Range out of that prophecy to find royal personages to occupy "the thrones," which, in imagination, such set up for their royal highnesses.

4. Then, as it looks so beautiful to have so much of royalty to grace the scene, there must be a practical denial of all connection between the text and the unparalleled events of the past year!! Why divorce Providence and prophecy?

I regret my mistake; yet I am glad to have so much more food for faith. The honest hearted believer can appreciate this, I trust. Mark! I did not say that Dan. vii. 9 must read, "The thrones are cast down"; my remark was, "It may so mean." Now I am justified in speaking with more confidence. It reads right: "THE THRONES [are] CAST DOWN." J. B. Cook.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, May 19, 1849.

Speaking the truth, in love.—PAUL.

UNBELIEF OF THIS AGE.

Since the world began, there never has been such an overwhelming amount of evidence to produce living faith in the prophetic word as now; and yet there never was a time when there was so little genuine faith in that word. We shall not enter into details to prove the correctness of the first of these declarations; but will simply offer as proof of its correctness, a certain effect that the evidence of which we speak has had upon the faith of the church.

The evidences relative to the time, when first presented by Bro. Miller and others, produced but little effect on community. After '43, the whole matter was considered a failure. And after the 'tenth day' movement, in the fall of '44, every item of evidence pertaining to the time of the advent, by the church was considered swept away. It was thought to be the height of folly if not presumption, to attempt to tell any thing about the termination of the "times of the Gentiles," or the commencement of the long-promised day of millennial glory. But how is it now? There is a general expectation that some great and glorious event is near. The church generally is strongly expecting the immediate dawn of a better day. What has raised this expectation? Nothing short of the overwhelming evidence on the time of the advent, which has been constantly and clearly pressing upon the church.—She has been compelled to believe that the time taught in prophetic chronology is about expiring. This belief is becoming, or has become, general! It is no uncommon thing now to hear it said, that we are near some great crisis. Do you ask why? The answer is, The signs of the times clearly indicate it.

What has waked up the world on this momentous matter? And who has done this mighty work? It has not been done by a system of weak fanaticism proclaimed by a few hot-brained fanatics. No, no; such insignificant instrumentalities have not done it. Nothing short of the most literal fulfillment of

prophetic truth, under the guidance of its eternal and almighty Author, has accomplished a work so great and wonderful. God has been in this super-human movement. It looks just like his work. And so far as it was designed to convince the world that the time has come for the termination of the times of the Gentiles, the church see and acknowledge it. Hence the amount of evidence must be great to produce such an effect.

How then, it will be asked, is the church in unbelief on these important matters? Just as the Jews were, about the first advent of Christ: they believed in the time, but not in the event. Then, "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not." Luke iii. 15. The prophetic word convinced them that the time had come for the first appearing of Christ; but the manner in which he did come they rejected: they did not believe he was the Christ.

So now, the church is constrained, by the fulfillment of prophecy, to believe that the time is very near when the universal reign of Christ on earth will begin; but the true nature of that reign they reject. They have no faith that he is soon to come personally, to raise the righteous dead, change the living saints, renovate and make new the earth, and set up his literal and glorious kingdom under the whole heavens. In these undeniable truths, there is, comparatively, no "faith on the earth." The church has no faith in these things; but is crying Peace, peace: the world's conversion before the coming of Christ, when that coming is at the door, and the world is growing more and more corrupt every day; and sure destruction is but just before all who know not God and obey not the gospel of Christ. Fatal delusion! And we fear the spell will not be broken until the dread scenes of the burning day shall begin to unfold to their astonished vision.

STRONG DELUSION.

"For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii. 11, 12.

The Man of Sin, the Son of Perdition, and his adherents, are the subjects of the text and context. That the Catholic church is represented by these figures or metaphors, all Protestants agree. But as to the specific strong delusion that should be sent upon them, perhaps there is not a general agreement. We will tell what we think it is; or what one of her prominent delusions is. We think the Catholics are under a strong and fatal delusion relative to the Millennium.

In the Catholic or Douay Bible we find the following sentiments expressed in the marginal notes on—

Rev. xx. 2. "'Bound him,' &c. The power of Satan has been very much limited by the passion of Christ; for a thousand years; that is, for the whole time of the new testament; but especially from the time of the destruction of Babylon or pagan Rome, till the new efforts of Gog and Magog against the church, toward the end of the world."

According to the sentiment expressed and implied in this quotation, we understand that the Catholic millennium commenced at the fall of Pagan Rome; and continued until the revolt of the ten kingdoms commenced. This they must call loosing Satan for a "little season;" and the Protestant movement they must hold to be "new efforts of Gog and Magog against the church." That little season we suppose they think will soon close, in the destruction by "fire and brimstone from God out of heaven" of Gog and Magog, or all opposed to Catholicism, and the universal triumph of the Catholics.

Under this delusion, all the judgments poured upon that antichristian power, and all the signs that its day of final destruction is near; by them, are converted into sure tokens that the time of their triumph and of the overthrow of all who oppose them, is at the door!

Surely, responds every Protestant, this is a strong and fatal delusion. Indeed it is: but no more so than the one under which Protestants labor. They hold that all the judgments which have recently fallen upon the despotic nations of Europe, and the Catholic church, together with the numerous other signs of the times, clearly indicate that the day of the final overthrow of Catholicism and all false religions, and the world's conversion, or universal triumph of Protestantism, will soon dawn.

The delusion in both cases is equally strong and fatal. It is putting light for darkness and darkness for light, crying 'Peace and safety,' when 'sudden destruction' is just before them!

BIBLE TERMS.

BIBLE TERMS AND STATEMENTS CONVEY TRUTH AS THEY STAND.

"The entrance of thy words giveth light."—Ps. cxix. 130. "Thy word is truth."—John xvii. 17.

The inspired word is not truth when "wrested" and worked up into a formula of faith, by human wisdom. God's word is truth—its entrance "giveth light." When the doctrine of the second advent is stated in Scripture terms, it is truth—it "giveth light." Saint and sinner feel its power. He, who loves it, rejoices in the truth—"the truth makes" him "free." He is "free indeed."

Those who do not love the doctrine, object, find fault, and talk about our using Bible terms, in a peculiar, "Millerite sense." Still "thy word," O God, "giveth light" to "reprove them of sin," in so doing. The "truth" is in the Bible terms and statements still!

So when we quote the leading, primary statements relative to man as God made him,—a "living soul"—of his death, and resurrection, we are told of the "peculiar sense," in which we use the terms. Our idea is conveyed by those terms, and statements,—the truth is there! Their entrance giveth light.

But, one objected the other day. He says: The language of Scripture touching 'the second advent, relates to a fact; therefore no objector can speak of our using the language, in a 'peculiar sense.'

We reply, 1st: The language does, indeed, relate to a fact; but, no more really, than the language of Scripture touching "death," relates to a fact. If Christ's coming is a revealed fact; so man's creation, fall, and death, are recorded facts. On all these subjects, O Lord, "the entrance of thy words giveth light"—and all, on the same principle, precisely. They are "truth." "They are spirit and life"—spiritual and life-giving!

2nd: While you, my brother, tacitly deny that one class of Scripture statements, touching man's nature, death, and destiny, relate to facts; the multitude take up your principle, and deny the second advent. The objection is, in both cases, alike.

A FAIR OFFER.—We desire to enlarge our list of subscribers, not only to aid in sustaining the Harbinger, but for the good of those who do not now read it. We therefore offer to such the remaining numbers of the present volume, and the whole of the next, to any who will remit to us, free of postage, one dollar. This is a fair offer. Who will avail themselves of its proffered benefit? Let each of our present patrons become an active agent to ascertain who, and report the result as soon as possible.

"There is no ed prophecy th and there is no as the account Scriptures w character. No conviction to exact accordance can ever be re fore, the only be read with pated history. of the Spirit's apostle Peter, sure word of take heed, as place, until your hearts."

It is proper meetings in in the Tent. thren desire es of such requested to cision as so arrangement water.

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VALUABLE EXTRACT.

"There is not a recorded instance of accomplished prophecy that does not present a literal fulfilment; and there is not an instance that can be appealed to as the accomplishment of a prophecy, since the Scriptures were written, that is not also literal in its character. No other kind of fulfilment can carry conviction to the mind. Nothing but the literal and exact accordance of the event with the prediction, can ever be received as a certainty at all. Therefore, the only way that accomplished prophecy can be read with certainty, is to read it as God's anticipated history. Thus, and thus only, can the truth of the Spirit's declaration concerning it, by the apostle Peter, be experienced—"We have a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—Darby on Prophecy, pp. 10, 11.

Tent Meetings.

It is proposed by Bro. Bywater to hold one or two meetings in Michigan, Wisconsin and Canada West, in the Tent, during the coming season; if the brethren desire it, and will meet the necessary expenses of such an enterprise. Those concerned are requested to consider the matter, and report the decision as soon as practicable; that the necessary arrangements may be seasonably made by Bro. Bywater.

MEETINGS IN NEW PLACES.

It is proposed to hold Tent meetings in places where the cause has not been introduced, and where but few brethren reside. The expense in such cases will be considerable. In order to meet it, by the counsel of Bro. Bywater, we say to the benevolent, if you desire to aid in this good work, you can give as duty may dictate. Where it is not convenient to hand your offering directly to Bro. Bywater, it may be sent to our care. We hope there will be such a response to this call, as shall be well pleasing to the Lord. From the knowledge we have of the case, donations ranging from one to ten dollars, or more, will be needed. Let each, however, give as the Lord has prospered him.

It may be possible, from previous remarks of ours, that some have thought that we wish no one, who holds that the thousand years of Rev. are in the past, to speak on that question through our columns, unless he shall confine his remarks to some of the strong points made by Bro. Cook. This is not our meaning. We simply wish, if any one reply to Bro. Cook, that he confine the reply to Bro. C.'s position; and not ramble from the question.

As no one seems disposed to review Bro. Cook, we now say that the discussion in our columns is no longer confined to any particular persons: any one is at liberty to be heard now, either in reply to what has been said, or otherwise; only let truth be the object, and see that it is spoken in love.

We name this, not to invite any one to speak, for we do not desire it; but, to assure all that we mean to act on fair and equitable principles in the matter.

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" " six months, " \$1.00.

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THE BIBLE DOCTRINE, OR TRUE GOSPEL FAITH concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—And Time of the Second Advent of Christ.

This is the title of the work we have just published, which is now ready for distribution. It is such a work as is greatly needed at this time, to strengthen the saints in the "precious faith" and "blessed hope" of the gospel; and to enlighten the mind of the sincere inquirer after truth.

The work contains 64 pages, and is offered at the low price of 50 Cents per dozen, or \$4 per hundred; single copy, 6½ Cents.

The Enlarged Sheet.

We have decided, the Lord willing, to enlarge our sheet at the commencement of the next volume, in the latter part of June. The cause appears to demand it. Our brethren generally, in almost every quarter of the land, call loudly for it; and many have already pledged their support, in the way of donations, &c. We have, therefore, every encouragement to believe we shall be sustained in the measure. We shall thus be enabled to present our readers with a much greater variety of valuable matter, original and selected, with but little additional expense.

The price of the enlarged sheet will be One Dollar per Volume of 26 numbers; or Two Dollars a Year.

Let those who may wish to aid in the enterprise, by paying up old accounts—by sending remittances for new subscriptions—by obtaining new subscribers—or by donations to aid in sending the paper to the poor,—do so as soon as they can. We hope to see a promptness in this case worthy of the good cause in which we labor.

OUR DUES.—We are in want of our dues, to meet our current expenses, and to prepare for our new fit up. Will you pay up now, and relieve our wants, and supercede the necessity of sending out bills again? Do listen to this call in a manner that will make it unnecessary to say more on the matter.

Providence favoring, we will attend the Tent meeting appointed to be held at Cato, where we hope to greet many of our old friends in that region.

Bro. Lyon spent the last Sabbath with our friends at Victor; and Bro. Bywater with the church in this city, and spake three times in his usual spirited and interesting manner.

L. D. Marsh—It came safe, and just in time. All right. God bless you,

The Enlarged Sheet.

Our proposed enlarged sheet is designed to contain nearly double the amount of matter we now give. We shall therefore, of course, need that amount every week. In view of this fact, we would seasonably and kindly solicit our correspondents, and others who have a talent to write for the press, to lend us what aid they can in furnishing suitable matter for the enlarged sheet. We want mind-enlightening, soul-stirring, faith-strengthening, and hope-confirming, biblical articles. Who will furnish them? Each, we trust, will consider him or herself addressed, and respond to our call in a manner worthy of the good cause for which we labor.

RIOT IN NEW YORK.—The city of New York has recently been the scene of a riot, in which it is reported that between twenty and thirty persons were killed, and more than that number wounded, by the military and rioters. It is said to have been caused by the admirers of two theatrical performers, one an American and the other an Englishman.

FIRE IN WATERTOWN.—The business portion of Watertown, N. Y., is reported to be in ruins, caused by fire. It is said that three banks, thirty stores, and two hotels were burned. Estimated loss \$250,000.

S. C. Knowlton—The facts in the case are so magnified and exaggerated as to convey an entirely wrong impression.

Awful State of Things in Germany.

We invite attention to a brief and startling account of the rationalistic teachings and opinions which have lately spread throughout Germany.—The upheaving of opinion has been not merely political, but the foundations of religion and moral sense have been completely uprooted. A glance at the following summary, extracted from the New York "Recorder," of the principles they inculcate, if principles they may be called, will give an idea of the moral chaos that reigns there, and show the urgent need of great and prayerful efforts and zeal.

"But there is another class of reformers exercising a counteracting and demoralizing influence.—They have linked together Socialism and Atheism, and proclaimed the combination to be the sovereign good of the people. A great proportion of the German population is unsettled and nomadic, and these above all others are open to receive those doctrines. Students, too, shut up in the cities of their universities, and thus in a great measure excluded from the Christianizing influences of home, imbibe them with characteristic ardor. And thus, among high and low, Atheism is making rapid advances.

"Measures for propagating infidel sentiments have been taken with Jesuitical caution. Before political liberty was conceded to Germany, institutions seemingly innocent, yet of atheistical character, were everywhere established,—here a reading room, there a singing school, further on a place for gymnastic exercises,—and connected with each a secret society, whose first question to a new candidate for admission was, 'Do you believe in the existence of a God?' If he evinced any hesitation in denying this fundamental truth, his admission was deferred until some able missionary of the cause had brought him to an open avowal of infidelity. In the present state of affairs this secrecy is not necessary, and consequently not observed. William Marr, a representative of his native city, Hamburg, has been making a missionary tour in the north of Germany, and the following is a part of his creed:

"Faith in an essential and living Deity is the

origin, the fundamental cause of our present miserable social state.

"As long as mankind hold to the hope of heaven, if it be only by the tenure of a thread, they cannot expect happiness on the earth.

"Christianity, and the state of things it induces, are the eating cankers of society.

"God has need of man, but man has no need of God."

"Songs, too, are chanted in the streets of Hamburg, and other German cities, containing equally blasphemous sentiments."

An extract is here given from one of them, which is too horribly blasphemous to be repeated, even for the purpose of denouncing it.—Chris. Intel.

Foreign News.

FRANCE.

It is said that M. Napoleon Bonaparte has been recalled, or rather dismissed from Madrid. Certain it is that he was known to be on his way to Paris. M. Napoleon is reported to have protested against the suicidal intervention of France in the affairs of Rome.

M. Frapold, the envoy extraordinary of the Roman Republic, has presented a protest to the government, against the expedition to Civita Vecchia. He declares that his government was willing to accept the mediation of France, and that the fact was made known to the French Government on the 17th. The only answer he got was, that France could not negotiate with what did not exist—that Rome, so far as France was concerned, was the Pope—that France interposed in order that the principle of separation might be applied as largely as possible in the administration of the State.

Fears continued to be expressed as to the fidelity of the army, among which the spirit of Socialism is affirmed to prevail more extensively. As evidence of this fact, it is stated that the 9th regiment of Light Infantry, and 52d Regiment of the Line, were ordered to quit Paris on the 22d, at a few hours' notice, in consequence of some appearance of disaffection.

Just before the squadron got under way for Marseilles, for Civita Vecchia, General Oudinot issued a proclamation, in which he tells his troops that the Government being resolved to maintain in all quarters of the globe, that their old legitimate influence, would not allow the destinies of the Italian people to be at the mercy of a foreign power, or a party which is but a minority. It has confided to our charge the French flag, for us to float in the Roman territory, as a striking symbol of our sympathy.

DENMARK AND PRUSSIA.

The town of Kolding, which lies about a mile and a half from the frontier of Schleswig, and nearly ten from the fortress of Frederica, was taken by the Schleswigs, under Gen. Bonin. On the 20th, fighting continued for many hours in the streets, before the town was evacuated by the Danes. The loss in killed and wounded is not given.

AUSTRIA.

The Austrians have been again defeated in a general battle, and Welden, the General in the Austrian Service, as he has been called, has not been more successful against the Magyars than was his predecessor.

On the 20th, Welden concentrated all his forces, withdrawing even the garrison from Pesth, and from the camp in the neighborhood of Ofen, for the purpose of making a general combined attack upon the Hungarian forces, Welden attacking them in the front, and Jellachich and Schlisk taking them in the flank and rear. This grand combined attack took place on the 20th and 21st at Gran, and ended in the complete defeat of

Welden. The accounts state that the Austrians were driven back, with the loss of twenty guns and 2,000 prisoners, and that they had been compelled to raise the siege of Comorn. It is rumored in Paris that a murderous engagement had taken place under the walls of Comorn, in which Gorges had defeated the Austrians, and raised the siege—that the Austrians had evacuated Pesth, and that the Hungarians were under the walls of Vienna.

It was reported at Vienna, on the 19th, that an insurrection had broken out at Cracow.

As an offset to the foregoing, it is asserted by the Vienna correspondent of the Constitutionell Zeitung, writing under date of April 20th, 9 P. M., that the Hungarians were totally defeated near Grau—their loss in prisoners alone being 2000.

The Austrian government has decided to issue 200,000,000 florins Hungarian Treasury bonds, which are to be paid when they are subdued.

The Ross Gazette states that 40,000 Russians had entered Montravia by the Buekowins. They bring the answer of the cabinet of St. Petersburg to that of Olmutz, to the question, on what condition Russia would place her diplomatic and material resources at the disposition of the Austrian Government. It is said that the abandonment by Austria of all influence in the Danubian Principalities, is the price demanded by Russia for her services.

ITALY.

The reaction is triumphant at Florence, and the late news from Leghorn announces the embarkation of the republican chief, and the approach of the Tuscan reactionary troops to that city. The authority of the Grand Duke appears to have been established every where in Tuscany, except at Leghorn. The populace were exceedingly turbulent; have shut the gates, barricaded the streets, and expressed a full determination to defend the town to the last extremity. Abezzano has arrived in Rome: for whilst the city legion of Garibaldi is in full march to protect it against the French entering Rome, the Provisional Government will retire to Ancona.

SARDINIA.

There is an interruption of the negotiation between Sardinia and Austria, as carried on at Milan, between the envoys sent to negotiate a treaty. The Conditions required hitherto by Austria, were such as Piedmont would not listen to. They were three—first, the joint occupation of Alessandria, after she should have reduced her army—secondly, the payment of 226,000,000, equal to £5,000,000 sterling: thirdly, that King Victor Emanuel should of his own authority modify the statutes in respect to the law of election, and put down the liberty of the press—in a word, violate the constitution which he had sworn to but a few days ago. These conditions, especially the last, rendered it impossible to make any advance in the pending negotiation; but suddenly Austria has altered her tone, and her plenipotentiary has been directed to adjourn the negotiation for a fortnight, and then convene a Congress at Verona, to which France and England will be invited to send agents. It is suspected that the cause of this desire is that Austria wishes to gain time to send 30,000 of her Italian army to assist her forces in Hungary. The Piedmontese Ministry meanwhile have already directed that the provisioning the armament of Alessandria should be continued with the utmost activity, and that a camp of 40,000 men should be formed under the protection of the cannon of the fortress, and of the line extending between it and Genoa. They have now given fresh directions to the war department, to prepare for immediate resumption of hostilities, as for an event likely to crush the Sardinian fleet in the Venitian waters.

Correspondence.

[We are not prepared to endorse all that Bro. Barber says in the following communication; still, we deem it of sufficient importance to lay it before our readers. Time will soon test its correctness, relative to the fall of Constantinople and the Turkish Empire.—EDITOR.]

THE SEVEN LAST PLAGUES.

DEAR BRO. MARSH:—I feel that we are approaching what will be to us a most interesting, yet solemn period in the history of the world; and I am fearful that many of us do not, and will not, see in the coming events, that light that a familiar and correct understanding of the subject is calculated to give. It cannot be expected, that whilst we "see and know only in part," that we shall be correct in every particular; and especially do I feel that this may be the case with myself; yet I believe, that in order to have a correct knowledge of coming events, we must have a correct one of those that are now transpiring. Whilst it is possible that I shall be disappointed in regard to some things, I am confident, and have been for about two years, that in regard to one chain of events, and that too the one that will give more light to the student of prophecy than any other, that I shall not be. I refer to the "seven LAST PLAGUES, in which is filled up the wrath of God." That we are not living, as most of us believe, under the "seventh," but that we are living under the "fifth," I have the most implicit confidence; and am also fully satisfied that the events of the "sixth" will themselves shortly prove that I am correct. It was the "seven plagues" that condemned the Egyptians, and gave light to, and brought out the Israelites; and so it will be to the world that "spiritually is called Sodom and Egypt"; and so, also, to the host of God's waiting Israel of the present day.

I have said much upon this, and kindred subjects, in the "Advocate," before it was united with the "Harbinger"; and have also recently given them, for gratuitous distribution, in magazine form, to those of the Adventists whose names I could ascertain; and also to my acquaintances and friends, in this and in adjoining towns; and thought that I would write no more for the press upon this subject, until the fall of the Ottoman empire should take place; but as there are many who read the Harbinger, who have never seen my views upon this subject, I thought that I would very briefly present them, "before they come to pass," that "when they come to pass, they might believe."

I shall merely hint at the subject, and leave those that read, to examine the word, to see whether these things are so; or, in other words, I shall merely give a synopsis of my magazine; and if any wish to receive it, to whom it has not been sent, with a view of examining it to the glory of God, I will send it to them, if they will let me know it, whilst I have to spare, as I have a few numbers left.

I contend that there is to be a mighty gathering of the nations around Jerusalem, literally, at, and just after, the first manifestation of Christ, whilst the kingdom of God is being "set up" in "the air," on "the sea of glass,"—the "marriage of the Lamb" having "come," and his Bride having been raised to meet him,—and that thus the "kingdom," which is to "smite the image," "is set up," "in the days of these kings,"—and that, as nations, like individuals, never act without a cause, or motive, there must be some cause why the nations are first gathered; and some great event must have preceded, which finally ultimates in this gathering. That event is in the "sixth," instead of the "seventh," "plague"; for Christ

comes, and the "sixth" (and they frequently we have and it is the "dryness," or, in other words, the "toman empire," and produces this gathering.

I hold, that whilst the events of fulfillment of the Euphrates is not a day having passed as the drying up of a possibility, that that was, as was of the "sixth trumpet" doubt. Time will "original," Rev. as some of the Euphrates can critics say, or 365 days, instead that the "sixth trumpet" chronize, and cease "sounding" ing "poured out" when the Ottomans to the hands of the xi. 40)—Nicholas against it "like a with horsemen."

This calculation commenced think that it did Constantinople, and became the seat was on the 16th days—"a day," and "a year," 3 years and 15 date, would bring when, I think, it, the Ottoman one thing I am or Ottoman empire it will soon be, fact upon the light than all the prove that the the sixth vial which, Christ This will also ing poured upon Asia, and others, no doubt, that spoken of by instead of being This plague is in "the seat kingdom" (the tholic Europe their tongues heaven, because yet repent not

The "fall" power of Catholic plague. "I instead of fall 1848; and the its faithful and their feet, have graves," 3d the beast of the raised by "the" "tenth part of the city," so affect the upon those which ended once in mias can be held This war Asia, with the

comes, and the nations are gathered under the "sixth" (and they are not yet gathered, consequently we have not yet reached the seventh), and it is the "drying up of the great river Euphrates," or, in other words, the overthrow of the Ottoman empire, and things connected with it, which produces this gathering.

I hold, that whilst there is not a possibility, that the events of "Aug. 11th, 1840," were the fulfillment of the "sixth plague," and that the Euphrates is not yet dried up, the events of that day having PREVENTED, instead of PRODUCED, war, as the drying up of the Euphrates is to do, there is a possibility, though perhaps not a probability, that that was, as we construed it, "the sounding" of the "sixth trumpet." But of this I have much doubt. Time will very soon decide. If in the "original," Rev. ix. 15, the word "day" denotes, as some of the English and some of the American critics say, one entire revolution of the sun, or 365 days, instead of 360, then I have no doubt that the "sixth trumpet" and "sixth plague" synchro- nize, and are both future; and that one will cease "sounding," and the other commence being "poured out," on the 31st day of May, 1849, when the Ottoman empire will "fall," and go into the hands of the "King of the North" (Dan. xi. 40)—Nicholas of Russia—who will soon go against it "like a whirlwind," "with chariots, and with horsemen, and with many ships."

This calculation supposes that the sixth trumpet commenced (when it is most reasonable to think that it did) when Mahomet II. took Constantinople, and the eastern city of the Cæsars became the seat of the Ottoman empire. This was on the 16th of May, 1453. "An hour," 15 days,—*"a day,"* 1 year,—*"a month,"* 30 years, and *"a year,"* 365 years,—making, in all, 396 years and 15 days, from the above mentioned date, would bring us to the 31st of May, 1849, when, I think, Constantinople will fall, and with it, the Ottoman empire. Be this as it may, of one thing I am confident, that the "Euphrates," or Ottoman empire, is not yet dried up; but that it will soon be, and that when it is, it, and its effect upon the world, will give more unobscured light than all that we have yet received. It will PROVE that the sixth trumpet has sounded, and the sixth vial is, then, being poured out, under which, Christ says, "Behold, I come as a thief." This will also prove, that the "plague" now being poured upon Europe (and Nicholas of Russia, and others, call it "the plague," unconscious, no doubt, that the one that he is to commence, is spoken of by God, and denominated "the sixth"), instead of being the "seventh," is the "fifth."—This plague commenced where God said it would, in "the seat of the beast" (Rome), and "his kingdom" (the ten horns, or ten kingdoms). Catholic Europe is "full of darkness, and they gnaw their tongues for pain, and blaspheme the God of heaven, because of their pains and their sores, yet repent not of their deeds."

The "fall of Babylon," the kingly oppressive power of Catholic Europe, commences under this plague. "The tenth part of the city," France, instead of falling in 1792, falls in the spring of 1848; and the "two witnesses," the word, and its faithful advocates, commence standing upon their feet, having been "slain," yet not "put in graves," 3½ days, or years, previous, by unbelief, the beast of the bottomless pit,—but they were raised by "the earthquake" that threw down the "tenth part of the city"; and soon, the rest of the "city," or "Babylon," will fall; which will so affect the witnesses, that "great fear will fall upon those who behold them," for they are destined once more to stand upon their feet, and ascend up to heaven in a cloud, where their enemies can behold them.

This warlike state of things in Europe and Asia, with the cholera scattered through the world,

with other judgments that God has said he will bring upon it, will produce the last sign—*distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which are coming on the earth,—which,* with the nations preparing to go up to Jerusalem, to fight the battle of the great day of God Almighty, will tell us that the day of the Lord is "nigh, even at the doors." Whether that will be as definite as we are ever to "understand," time will decide. But I do not believe that the Bible, interpreted as we would do to prove its other doctrines, declares that it is. If we believe that the present tense is the future, and that Christ and the angels are to remain ignorant of a knowledge of that day, until they find themselves on the earth,—and if "buts," and "ifs," and qualifications, and parallels, are of no meaning,—and if "the wise" are not to "understand" "when the end of the wonders shall be," and the brethren are to be "in darkness that that day should overtake them as a thief," then, perhaps, it is. If we will give our opponents the same liberty with the Scripture that we shall be compelled to take, in order to disprove a knowledge of definite time, they can prove most conclusively, that the coming of Christ has already taken place; or even, if they please, that he will never come.

But I have been already too lengthy, and must be brief. I think the generation should compel us to believe that He will come before the 19th of May, 1850; and the argument, drawn from the "69 weeks," should lead us to look with much interest to the "Passover," in the spring of that year, which will be, as I understand it, at Jerusalem, on the 31st of March. On that day, I think, there is great reason to believe the 1335 days terminate: it being the anniversary day of Napoleon's becoming king of Italy, 45 years previous. (See Alison, Vol. II., pp. 316, 317.) I can see no other date that looks at all likely to be one from which we can date the commencement of the 45 years.

There are several other reasons why I think that the above mentioned day may be the day, one or two of which I will name. It will be a "sabbath day," as well as a Passover day, and the anniversary day of Napoleon's becoming king of Italy; and it will be 1817 full years, as the Jews reckon their time, from the time that "Messiah was cut off," if that was, as nearly all admit, in April of A. D. 33. I think the "Passover" will be "fulfilled," as Christ says, "in the kingdom of God," and at the "marriage supper of the Lamb."

But I have said enough upon this point. Do not condemn investigation, for it is by this, and by "WATCHING," that we are to "understand." Neither go away and say, that I say, Christ will come on the 31st of March, 1850, for I have said no such thing. But I do say, that I shall look forward with much interest to that time; as that that may consummate our hope. If we "watch," we "shall understand." That both the writer and the reader may have a full and abundant admittance administered unto us, into that kingdom, when it shall come, is the sincere wish of

Your true friend,

W. BARBER.

South Hadley Falls, Mass., May 6, 1849.

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, in Wallingford, Vt., March 22, Sister DOLLY JACKSON, wife of Bro. John Jackson, aged 77 years.

In this bereavement, a husband and children, in connection with the church of God, have been called to mourn, not however as those who have no ground to hope. Sister J. embraced Christ

as her only hope, about 49 years ago; and her course was onward in the divine life, showing to all, as she had opportunity, by precept and example, the necessity of falling in love with him, in order that they might be saved in the day of burning.

Sister J. embraced the doctrine of the speedy coming of Christ about 12 years ago, upon hearing Bro. Miller give a course of lectures in Mt. Holly, Vt. And from that time to the day of her death, she looked forward with increasing interest to the time when he who is the believer's life should appear in all his magnificence, to redeem the Israel of God, and clothe them with immortality, and bring them on to the heights of Zion, where the days of their mourning will be ended.

The coming of the Lord, and the promised restitution, were themes upon which she delighted to dwell. She made the Bible her study, and looked upon it as revealing to her the prize which the victor would gain, and as pointing to those beacons that mark our near approach to the port of endless day.

She had an unshaken confidence in the sleep of the saints, and the destruction of the wicked. She remarked to me, a few hours before her death, "My sleep will be short, for Jesus will soon come."

A sermon was preached on the occasion, to an attentive congregation, by the writer, from Heb. vi. 17-20.

R. V. LYON.

Mt. Holly, Vt., April 3, 1849.

DIED, in Springwater, N. Y., May 6, Bro. G. R. SMITH, son of H. and S. Smith, in the 21st year of his age.

He was a believer in the near coming of the Lord, and fell asleep in Jesus, in the full hope of soon having a part in the first resurrection. Sermon at his funeral by J. C. Bywater.—[Com.]

Miscellaneous.

PROGRESS OF THE MORMONS.—A late number of the St. Louis Organ thus notices the progress of this remarkable sect:

There is in this city and neighborhood a body of them, which, though constantly sending off detachments on their way to the "Promised Land," is still rapidly increasing. The number in St. Louis and vicinity is estimated at 3000. In Illinois, Wisconsin, Michigan and Iowa, (including Kanesville on the Missonri River) they are computed to be 25,000. In the Great Basin and Western California there are probably 13,000 more. The Mormons scattered elsewhere over the United States may swell the total Mormon strength in the United States to nearly 50,000. To this aggregate, which, allowing the mishaps of this "Church," must be considered a heavy one, should be added the large number of converts in England, Scotland and Wales—all of whom are either now preparing for removal to the United States, or are looking forward to some future and no distant day, for that to them happy and much desired consummation.

BLACK RAIN.—On Saturday evening about 5 o'clock, an unusual darkness suddenly gathered round this city and vicinity, insomuch that we ourselves were obliged to have recourse to candle light in order to finish some writing in which we were engaged. A heavy shower fell at the time, but could not sufficiently account for the dense gloom which prevailed; but it is entirely explained by the fact that the fluid which descended from the clouds was impregnated with some dark coloring matter, so that, to the great dismay of the laundrywomen here, white clothes were actually stained when immersed in it.—*Kilkenny Moderator.*

The Midnight Cry.

Tune—"Ganges."

Hear! hear! O Earth,—the "Watchmen" cry,
 "The great, millennial day, draws nigh
 To Abram's faithful race;
 In which the Lord, reveal'd in fire,
 Will make the ungodly know his ire,
 Who would not know his grace."

O, solemn, dreadful, glorious news!
 The "Gentiles' times" about to close!
 And Zion's King appear!
 Ah! then, what fearfulness shall seize
 Those "Virgins," who have lived at ease;
 Nor thought the Bridegroom near!

Awake! arise! ye sleepers all,
 'Tis mercy's latest, gracious call,
 Sinners, why will ye die?
 And ye, who have a name to live,
 But daily do the Spirit grieve—
 For pardon quickly fly.

Christian, thy race is nearly run,
 Soon shalt thou see the Coming One,
 With all his shining train;
 Then, when the scoffer meets his doom—
 An angel hand shall bear thee home,
 With Christ thy king to reign.

DISSOLVED CAMPHOR—A CURE AND PREVENTIVE OF CHOLERA.—Mr. Duncan, of Edinburgh, has addressed to us the following letter on the potency of dissolved camphor, both as a cure and preventive of cholera:

"TO THE EDITOR OF THE DUBLIN FREEMAN.
 "EDINBURGH, 9th April, 1849.

"Sir—The letter of the British Ambassador to his brother, the Bishop of Derry, is now most important. He states that 'to his own knowledge, dissolved camphor proved to be a certain cure for cholera, both at Paris and in Germany; and, if taken in time, the cure is generally effected before it is possible to procure a physician—that is, in less than an hour.'

"I think it a solemn duty to confirm this nobleman's letter. I found Sir James Murray's fluid camphor by far the most effectual preparation: a wine glass full, every five minutes, produced warmth, perspiration, and a manifest decrease of sickness and of cramps, with rapid revival of spirits and circulation.

"As a preventive, I have supplied this fluid very extensively to the poor—and with marked advantages in restoring and preserving good digestion and nervous energy, essential guards against cholera.

"I am, sir, your obedient.

"J. T. DUNCAN."

A WORLD ON FIRE.—Lieut. Maury, Superintendent of the National Observatory, Washington, says in a late address:

"It may be that there is now, at this very time in the firmament above, a world on fire. Argus, a well known star in the southern hemisphere, has suddenly blazed forth, and from a star of the second or third magnitude, now glares with the brilliancy of the first."

Appointments, &c.

Tent Meetings.

Our first Tent meeting will be held in Cato, Cayuga Co., N. Y., commencing Friday evening, the 25th of May. Will Bro. Carncross select the best location?

The second, at Oswego, commencing Wednesday Evening, June 6th.

Third, at Copenhagen, commencing Wednesday June 20th.

Come with tents and provisions, and hearts richly imbued with the spirit of truth.

J. C. BYWATER.

GENERAL MEETING.—In compliance with the wishes of the brethren in the vicinity, we appoint to hold a meeting at Middlebury, Elkhart Co., Ind.,—ten miles south-west from White Pigeon, Mich.—to commence on Thursday, the 24th of May, and continue over the following Lord's day. We hope for a general collection from Northern Indiana and Southern Michigan.

E. MILLER, JR.

MEETING AT TYRONE, MICH.—Bro. E. Miller, Jr., proposing to pass through Central Michigan in June, to visit the brethren in those parts, I appoint a meeting to be held at Tyrone, Livingston Co., to commence on Thursday, the 14th of June, at 5 o'clock, P. M., and continue over Lord's Day, at which we hope to see a general collection of brethren in that region.

MERRITT CORNELL.

Bro. H. H. Gross gives notice that he will fulfil the following appointments:

Saratoga Springs,—May 22 to 27.

Boston Conference,—May 29 to 31.

Blanford, Mass.,—June 1 to 3.

Westfield,—Monday, June 4th.

Hartford,—Tuesday, June 5th.

Sharon—Sabbath, June 10th, in Bro. J. Ackerman's new barn, about 2½ miles from West Cornwall depot.

New York—Tuesday, June 12th.

Albany—Thursday, June 14th.

Syracuse—Friday, June 15th.

Conference at Oswego, June 17—24; eight days; in the Advent Hall, No. 3, Phenix Block.

Let there be a general rally to the help of the Lord! Letters will be required for at all the places above, except Sharon.

Bro. L. D. Mansfield, if God permit, will preach

In Toddville, near Cooperstown,—May 20th.

In Norwich—May 22d to the 25th.

In Pitcher Springs—May 27th.

In South Otsego—May 29th.

In Homer—May 31st.

Bro. JONATHAN WILSON, on his Eastern tour, will preach as follows:

Pownal, Vt., May 20, Sabbath.

Shelburne Falls, May 27, Sabbath.

Albany, May 15, Tuesday evening.

Vernon, Vt., Sabbath, June 3.

Bro. and Sr. ONGLBY, if the Lord will, will meet with the brethren in

Martin's Hill, May 20.

Centerville, May 27.

Bro. R. K. HASTINGS will preach at Three Rivers Mass., Sabbath, May 27. No. Wilbraham, Monday, May 28, 7 P. M., at the house of John Taylor.

Bro. R. V. LYON, the Lord willing, will preach in Brimfield, Mass., the first Sabbath in June.

J. C. Bywater will preach in Victor the 3d Sabbath in June.

Business Notices.

To Correspondents.

H. Wilbur Jr.—Paid to No. 313. Changed, and sent regularly.

J. Taylor—Have none of Primitive Christianity, or Exp. Matt. 24.

POST-OFFICE ADDRESS.—H. Heyes, care of R. E. Ladd, Springfield, Mass.

Remittances for the Harbinger & Advocate.

A L Chamberlain W Chamberlain E Gaylord G Hendry S M Kehr W Barlow S Morse J S Symonds D Blake B Medell P Spooner J Squire J Buttin A Werden D Coatsworth S S Wheeler S G Mather-son J Scovel J B Terry B Carpenter J S White—\$1 each. Miss J Gregory S Simons P Allen W Corey—75 cts each. J Farley no 265 S L Robinson 25 cts each. G T Wright, \$1.25. S Barlow, \$1.50. D Warren, \$2. C W Smith, \$3.25.

LETTERS—M L Curtis A C Chandler Z Marsh E Miller Jr J Jocelyn L J Beach H Wilbur Jr O R L Crosier G Henley J R Randall W Rogers J Taylor H Heyes B Matherson A N Seymour I Fancher Z B Hahn J Thompson R V Lyon.

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THE PURPOSE OF GOD
 In Creating the World; his Plan for its Redemption from the Curse, and the Time for its Accomplishment. By E. R. Pinney. Price, \$4 per hundred; 6 cents, single.

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BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

SPRINGFIELD, MASS.—The Church in Springfield hold their meetings in Dwight's Hall, on Sanford St., two doors from Main St., every Lord's day and evening.

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AID

Vol. XVIII.—No. 21.

Original

For the Harbinger

THU

My brow is wet
 And every nerve
 My nerves are
 But tears are

I toil, and know
 There is a God
 Who will reward
 That has been

I therefore wait
 And long to see
 God's only Son
 And take him

There peace
 Shall be to me
 Nor head nor
 Nor more

Nor nerves
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Original

For the

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It is a truth
 hearts, dear brethren
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ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

ROCHESTER, N. Y.—SATURDAY, MAY 26, 1849.

Whole Number 283.

Vol. XVIII.—No. 23.

Original Poetry.

For the Harbinger and Advocate.

THE LABORER.

BY C. T. CATLIN.

My brow is wet, my blood beats high,
And ev'ry vein's distended;
My nerves are strained, my heart doth sigh,
But tears are seldom blended.

I toil, and know, the while I toil,
There is a God in heaven,
Who will reward each child of his,
That has his sins forgiven.

I therefore wait, and look, and pray,
And long for my Deliverer—
God's only Son—to come again,
And take me home forever.

There peace and plenty, without toil,
Shall be to all awarded,
Nor heads be wet, nor brows, with sweat,
Nor mortal cares regarded;

Nor nerves be strained, nor hearts be pained,
Because of low condition,
That brings us scorn and contempt
From those of higher station.

With these my prospects, scold who may,
I still will look for Jesus;
And anxious wait the blessed day,
When he will come and save us.

Original Articles.

For the Harbinger and Advocate.

"BE YE RECONCILED TO GOD."

BY H. GREW.

It is a truth, worthy to be engraven on all our hearts, dear brethren, that we have no more true religion than we have reconciliation to the true God. The inspired apostle sums up all our duty and happiness in this one exhortation, "Be ye reconciled to God."

Reconciliation to God implies reconciliation to his holy perfections or attributes, and to his ways—to the truth of his law, of the way of salvation, and to his providences and judgments; to all that he is and to all that he does. The reasonableness and obligation of this duty is founded in the infinite and immutable excellency of the divine character and government. "God is light, and in him is no darkness at all." "God is love." "Just and true are thy ways, O King of saints." "Holy, holy, holy is the Lord of hosts." The blessedness of this duty is founded in the inseparable connection of holiness and happiness. "In keeping thy commands there is great reward." "Great peace have they that love thy law, and nothing shall offend them." The loss of this reconciliation was the loss of heaven to "the angels who kept not their first estate." The destination of it will consign myriads of the human race to "the lake of fire," which is "the second death."

The human heart, which is "deceitful above all things," is deceived on this subject. Many flatter themselves that they are reconciled to God,

to whom the Almighty presents the condemning charge, "Thou thoughtest that I was altogether such an one as thyself." The God to whom they are reconciled, being one of their own carnal imagination, such reconciliation is enmity against the true God.

Reconciliation to God implies an approbation of the holy law of God, which requires perfect obedience of heart and life, and which condemns for every transgressor. "O how love I thy law." "Thy testimonies also are my delight." "I esteem all thy precepts concerning all things to be right." This love of the holy law implies hatred and abhorrence of sin, on account of its nature as against God and holiness, and not merely as dangerous in its consequences to ourselves.

The same essential and blessed principle embraces the way of salvation by the cross, as the way the divine wisdom has appointed for the harmonizing of the infinitely holy attributes of justice and mercy in pardoning and saving the guilty. It is indeed to this transcendent and glorious manifestation of infinite wisdom and love, that the passage before us particularly applies.—The glorious gospel of the blessed God, is designated "the ministry of reconciliation." It is the only medium thereof. "No man cometh to the Father but by me," said the Redeemer of sinners. The substitution of our own righteousness for our justification and a reliance on the mercy of God, independently of that sacrifice which God has appointed, "that he might be just and the justifier of him which believeth in Jesus," are equally barriers to reconciliation with God and fatal to the salvation of the soul.

Reconciliation to God implies conformity to the requisition to glorify God in our bodies and spirits which are his. It will influence us to present our "bodies a living sacrifice, holy and acceptable to God, which is (our) reasonable service." Without holiness no man shall see the Lord. Without that love, which consists in keeping the commandments of the Lord, our religion, with all its knowledge, faith, zeal, and forms of devotion is as the "sounding brass" or "the tinkling cymbal." "God is not mocked; whatsoever a man soweth that also shall he reap."

Conformity to "the second" great commandment is also an essential characteristic of this blessed principle. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" How odious in the sight of Him whose tender mercies are over all his works, who is kind unto the unthankful and the evil, must be the selfishness and covetousness of his children! How contrary, alas! to the disinterestedness of Him, who wept over human misery and "went about doing good," is the habitual conduct of many of his professed disciples!

Acquiescence in the providences of God, however contrary to our ease, health, comfort, desires, plans and expectations, is requisite to our evidence that we possess true reconciliation to our Father in heaven. Without this we have not the spirit of our great Exemplar, who took the bitter cup, saying, "The cup which my Father hath

given me, shall I not drink it?" In submission, he prayed that it might pass, but added, "nevertheless not as I will but as thou wilt." Blessed be his name, he imparts the same grace to his true disciples! "What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." "I was dumb; I opened not my mouth, because thou didst it." Another dear child of God, who had been called repeatedly to drink deep of the cup of affliction, one day received the distressing intelligence of the sudden death of her two sons, her only remaining children. She replied, "Well, the Lord will have my whole heart, and he shall have it."

Finally, reconciliation to God, including supreme love to him, and supreme delight in him, implies an habitual longing for him, and panting after him, as our eternal portion.—"Whom have I in heaven but thee? and there is none upon earth I desire besides thee." It implies waiting "for his Son from heaven," to receive us to himself; that where he is, there we may be also. This glorious anticipation will elevate us above the transitory scenes of earthly prosperity and adversity, inspiring us with holy fortitude to bear the cross, as the indispensable pre-requisite to wearing the crown. The grace of reconciliation is the earnest of the eternal inheritance. O God of grace, increase it in our hearts abundantly, for the sake of thy dear Son our Savior, and for the glory of thy great name! Amen.

Philadelphia, Pa.

For the Harbinger and Advocate.

HUMILITY.

BY H. P. SIKES.

"Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5, 6.

The Lord has given great promises to the humble; and while his word abounds with promises to such, it abounds also with denunciations against the proud. Says the Savior, "He that humbleth himself shall be exalted; but he that exalteth himself shall be abased." While the great mass endeavor to exalt themselves—wish to appear honorable in the sight of men, and have their good opinion, there are a few, a very few, that seek "the honor that cometh from God only." To these the Savior says he will give the kingdom. He encourages them not to fear, for it is his good pleasure to give it them. But it will be a little flock; it will be made up of those who have humbled themselves—who have overcome and conquered the combined power of the world, the flesh and the devil.

It is exceedingly crossing to corrupt human nature for one to humble himself, yet it must be done. Pride shows itself in ways almost numberless. In the article of apparel, for example, it requires great decision of mind and active faith, for one to dress for the "glory of God," desiring to please him, and having that the only motive. Says one, "I do not wish to cause remarks." 1

Handler Z Marsh E
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W Rogers J Tay-
N Seymour I Fan-
V Lyon.

Poor.—S M Kehr

LETS.—D M Shep-

B Judson H Her-

5, &c.

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tell you Christians must dress to please God, not to please men, who look on the outward appearance, but to please God who looks on the heart, remarks or not remarks. If the season is cold, and one has a garment which will protect him against the inclemency of the weather, although unfashionable, and seemingly indecent, he must wear it, however meanly it looks—let people say what they may. They will stare at him and wonder that he looks so, undoubtedly, but what of that? God knows his heart; he knows it, too—he knows why he has done this, and he knows, also, that he is to be “exalted in due time.”—Praise the Lord!

Pride is often felt in our religious conferences. One cannot speak or pray as fluently as others—perhaps not as well as any of the rest present; consequently such a person does not wish to speak at all. Forgetting that God looks at the heart, he is not willing to attempt to do as much good as he can, though it may seem but little. On the other hand those who are gifted in speaking, are exposed to pride, on account of their attainments. It is exceedingly dangerous to a speaker to see an audience sit with fixed attention, as though enchanted with his eloquence. The danger of a want of humility, which this class are in, is, perhaps, superior to that of the other class. Great talents are great temptations, and it requires great grace to bear them.

There is great danger of a want of humility when men feel, or perhaps know, that they are commended for their good deeds. There is immense danger that they will not feel to lie in the dust, under a sense of their nothingness, and give God all the glory. God's elect will no doubt be found among those who are little known and little thought of—who are despised and esteemed beneath the notice of men.

How cheering are the promises to the humble! The Lord says in Isa. lvii. 15: “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” Be confounded and blush, proud man, who would be ashamed to be found weeping for your sins!—With all your wealth, and pride, you are infinitely poorer and meaner than a humble Christian! You serve the most malignant and hateful of beings—he serves the benevolent Creator of all worlds, the glorious Jehovah. You take up with the baubles of earth for your good things, and are then to be consumed—he is an heir of immortality, of endless glory!

Desiring the prayers of all God's children, that I may be humble, and at length be among those who “shall come from the east, and from the west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven, I subscribe myself,
Your brother in the Lord,
HORACE P. SIKES.

Brimfield, Mass.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. VII.

BY R. W. WELLS.

From what has now been presented from the pure source of truth, it is extremely surprising to me that any who flatter themselves that they love the truth, can for one moment halt between two opinions, whether they will obey God or popular opinion; for there is no avoiding these two conclusions, viz.,

1st. That God requires us to “turn away from,” “reject,” “be separate from,” and “have no fellowship with,” heretics, or unbelievers of truth.

2d. That the fundamental doctrines of the popular church and the fundamental truths of the Gospel, are as diametrically opposite to each other,

as light to darkness, or life to death; for, 1st. The plain declarations of God's words are abundant in flat contradiction to that which is endured by the mass of men having a form of godliness. 2d. The fact that these are emphatically the “last days,” is susceptible of the clearest proof imaginable, from the “sure word of prophecy”; and Paul tells us to know that in the last days men having a form of godliness will resist the truth, be reprobate concerning the faith, will not endure sound doctrine, but will turn away from the truth, and be turned unto fables. See also the case of the “mother of harlots” (Rev. xvii. 1-5), having a golden cup full of abominations and filthiness of her fornication, with which she made the inhabitants of the earth (*all nations*) drunk, *till her judgment came*.—Chap. xviii. 3-8. All agree that this represents the terrible Antichrist, holding out to the world a system of false, corrupting doctrines, in the pure name of Christianity, symbolized by the golden cup. Now take this prediction with that of Paul's, and how can Romanists throw them off on to the Protestants, or the Protestants on to the Romanists? Paul says they will not endure sound doctrine. *What doctrine do Protestants “endure” that Roman Catholics do not “endure” and cherish with a fiery zeal?* The Catholics endure some few items of doctrine that the Protestants do not; and on this ground they might charge Protestants with the apostacy—but this will not do; for if the Catholic creed contains the true faith, then the Protestants do endure much sound doctrine; for as far as the Protestant creed goes, it is but an extract from the Catholic Creed; and nearly all that the Protestants repudiate in *word* they acknowledge in *theory*.—e. g., they hold that Jesus is the “very and eternal God,” and Mary was his mother; and then deny that “Mary is the mother of God.” They hold to the immortality of the soul, with enlarged capacities and knowledge, in the immediate and intimate presence of God, at death—that it is right to ask saints to “pray for us” in this imperfect, infallible state; and then deny the soundness of the “intercession of departed saints,” etc.

Which, then, is the apostacy? If one endures sound doctrine, so does the other. The greatest difference between the two is the mode of governing their respective bodies; and both are governed by human expediency and man-made laws, or creeds. Their officers differ; yet both “exercise authority over them”; but Jesus said, “But it shall not be so among you.” Matt. xx. 25, 26. Which, then, is the Antichrist? I answer, *Both together*; or else the Antichrist has not yet come; for the work of dividing Catholicism from Protestantism, as it now is, and calling one a pure system, or true faith, and the other impure, would be like the Catholic transubstantiation—taking a part of a loaf of bread, and a part of a bottle of wine, and calling one the real body and blood of Christ, and the other mere bread and wine. In both cases the parts are substantially the same—the principle difference being in the name.

Having shown that the superstructure of their system of faith is fabulous, it is hardly necessary to stop to show that the fabric reared upon it is of the same material. Having cast away the main pillars of the Gospel, and substituted error, it is made necessary to wrest nearly all Scripture from their plain common sense signification, and throw a dark veil of obscurity over the whole, in order to prevent their prominent features from appearing with such boldness as to clash fearfully with the deified tenets laid down in their popular established creeds; so away goes the blessed system of truth, a fell sacrifice to human pride and folly; and prejudice perpetuates the imolation, popularity strengthens prejudice, and every one who adds his name, aid, countenance, or pre-

sence, to the number who associate, or assemble themselves together, and bow down to the shrine of error, adds his mite to the store of popularity, and thus helps (be his help more or less) to trample down truth and build up error! Lord, give godly sorrow to such souls, and then forgive them for what they have done. “He that gathereth not with us, scattereth abroad.”

Some, who are unacquainted with the history of the church, wonder how it is possible that the church has so completely turned away from the truth unto fables. The process and progress of this work has been hinted at, in a former part of this article; but we will take another brief view of the matter.

In the writings of the apostles, we find frequent cautions against heretics and false brethren, who had fallen away from the faith, and brought in damnable heresies, and overthrown the faith of some, so that Paul, speaking of the rise of the Antichrist, or Man of Sin, says there must come a falling away, and “the mystery of iniquity doth already work.” And John says (1 John iv. 3), “And this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already is it in the world.” And Paul says again (Acts xx. 28-30), “Take heed, . . . for I know this, that after my departing, grievous wolves shall enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” From that time to the establishment of Popery, the apostacy became more and more prominent; heathen were converted to the Christian religion, and gradually interpolated their heathen fables into the Christian church, until the philosophy of Plato (a heathen writer) became the standard work in most of the theological schools. The philosophy of Philo was also in great demand.

This was the state of the Christian church (so called) in the third century. At that time, Constantine, a Roman emperor, favored the Christian religion, and it soon became popular, and was adopted as the religion of Rome. This brought thousands of unconverted heathen into its bosom, and added, if possible, to the corruption of its doctrines, and, as a natural consequence, its practice. Then there arose a fierce quarrel and contention about “the faith”; and to settle it, a council of bishops, educated in Platonic schools, was called by Constantine, and held at Nice; where, after heated and abusive debates, the majority agreed upon, and drew up, the *first creed in Christendom*, and called it the *Catholic* creed, and pronounced all heretics who did not subscribe to it.

Thus things continued growing worse till Justinian came to the throne, and all men were not yet subdued to the Catholic faith. So he produced the “Justinian Code,” requiring all men to subscribe to the Catholic creed, or leave his dominions in three months, on pain of death. And he gave up his authority to the bishop of Rome, making him sole Pontiff. About this time, the languages in which the Bible was written ceased to be spoken, and it was not allowed to be translated; so it was a dead letter to the world during the dreadful and truly “dark ages” of papal domination, until Martin Luther, about three hundred years ago, got hold of a Bible, and read it, and began to proclaim some of its glorious truths, and light began to spread over the face of the dark, benighted earth, and gave bright promise of coming day, until the cruel paw of the beast was laid upon the Bible again, in the form of *Protestant creeds*, beginning with the first lesson of old Rome. The result of this most lamentable act I have noticed in another place; so I will leave this subject here, and only say further, that since God's last message to cruel, obstinate man—the coming of the Son of man—has begun to be

preached, the attention to the word of God the glorious truth has been so long hid in traditions.

Elmira, N. Y.

DATE OF

The seventy were so important a part of it is highly necessary to come to our present investigation in pursuance of the event marked thereon is, What was

I. The eventment:—

“Seventy weeks were to be upon the progression, and to reconciliation for lasting righteousness and prophecy, and Know, therefore, going forth of the build Jerusalem be seven weeks, the street shall be in troublous time.

From this point weeks were to commandment of salem, the street this prophecy hence we are commandment commandment.

The first came after this prophecy, the first year of the first year.

“Thus saith God of heaven the earth; and an house at Jerusalem is there among with him, and is in Judah, of Israel, [he] And whosoever he sojourneth with silver, with beasts, house of God.

The object Jews, who were in Jerusalem, ring and Hence this the seventy mitted the sels of the nezzar had.

The build the people the days of byses, called 6) and it was xerxes, and Ez. iv. 7. house of of Darius of Darius (Ez. v. 1. Jews to When Zers, came they said.

preached, the attention of some has been called to the word of God, and they have begun to see the glorious truths of the Gospel, which have been so long hid from the world, by creeds and traditions.

Elmira, N. Y.

For the Harbinger and Advocate.

DATE OF THE SEVENTY WEEKS.

BY O. R. L. CROSBIE.

The seventy weeks of Dan. ix. 24-27, occupy so important a position in sacred chronology, that it is highly necessary to understand them in order to come to correct conclusions on that subject. Our present investigation relates to their date; in pursuance of which the first inquiry is, What event marked their commencement? and the second is, What was the date of that event?

I. The event that marked their commencement:

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.—Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times."

From this passage, we learn that these seventy weeks were to date from the going forth of the commandment to restore and build the city Jerusalem, the street and wall. Nothing is said in this prophecy about re-building the temple;—hence we are not to date that period from the commandment to rebuild the temple, but from the commandment to re-build Jerusalem.

The first commandment in favor of the Jews, after this prophecy was given, was issued by Cyrus, the first king of the Medes and Persians, in the first year of his sole reign:

"Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, [he is the God] which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem." Ezra i. 1-4.

The object of this decree was, to permit the Jews, who were so disposed, to return to Jerusalem, in order to build the house of the Lord at Jerusalem. It contained no authority for restoring and building the city, its street or wall.—Hence this is not the commandment from which the seventy weeks date. Cyrus at this time permitted the Jews to carry back with them the vessels of the house of the Lord which Nebuchadnezzar had brought from Jerusalem.

The building of the temple, being hindered by the people of the land, progressed very slowly all the days of Cyrus and all the days of his son Cambyses, called in Scripture Ahasuerus (Ez. iv. 5, 6) and it was prohibited by a decree from Artaxerxes, called in history Smadis the Magian.—Ez. iv. 7-24. "Then ceased the work of the house of God," "unto the second year of the reign of Darius king of Persia." In the second year of Darius, the prophets Haggai and Zachariah (Ez. v. 1; Zec. i. 1; Hag. i. 1) encouraged the Jews to resume the building of the temple.—When Zartai, the governor of the land, and others, came to inquire by what authority they built, they said it was upon the authority of Cyrus' de-

creed, issued in his first year; whereupon Tatnai and his companions wrote to Darius that search might be made to see if Cyrus had made such a decree. This was about seventeen years after Cyrus issued his decree. Darius caused search to be made, and a roll was found at Achmetha [Ecbatana] in Media, containing a copy of the decree of Cyrus. Darius then commanded Tatnai, governor beyond the river [Euphrates] and Shethar-boznai, and their companions, to "Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews build the house of God in his place." He also made a decree that they should give them a portion of the king's tribute to defray the expenses of the building, and beasts, wheat, salt, wine, and oil, for their sacrifices. So the elders of the Jews prospered in building the temple, and finished it in the sixth year of the reign of Darius the king. Ezra vi.

This temple was finished on the 3d day of the 12th month, Adar; and at the dedication, which was kept with joy, were offered 712 beasts, in sacrifice. Then all the priests and Levites having purified themselves, the passover was kept on the 14th day of the first month, and the feast of unleavened bread seven days with joy. The Jews seem to have been satisfied with the favors they had now already received, for about 48 years, until the seventh year of Artaxerxes, the second king in succession from Darius, Xerxes having reigned twelve years between them. In this year the king gave a decree to Ezra, granting him "all his request according to the hand of the Lord his God upon him. This is the decree:

"Artaxerxes, King of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace and at such a time. I make a decree that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free will, to go up to Jerusalem, go with thee. Forasmuch as thou art sent of the king and his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; and to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem. And all the silver and gold that thou canst find in all the province of Babylon, with the freewill-offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem; that thou mayst buy speedily, with this money, bullocks, rams, lambs, with their meat-offerings and drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and gold, that do after the will of your God. The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shall have occasion to bestow, bestow it out of the king's treasure-house. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, unto an hundred talents of silver, and to an hundred measures of wheat, and ver, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons? Also we certify you that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute or custom, upon them. And thou Ezra, after the wisdom of thy

God that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.—And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."—Ezra vii.

The objects of this decree may be drawn out distinctly thus: 1st. To allow such of the people of Israel, remaining scattered throughout the realm of Darius, as were so minded, to go up to Jerusalem with Ezra. 2d. That Ezra might inquire concerning Judah and Jerusalem. 3d. That he might carry thither the silver and gold which the king and his seven counsellors, and the people of Israel, and the priests offered willingly for the temple at Jerusalem. 4th. That he might buy the beasts, and other things necessary to offer upon the altar at Jerusalem. 5th. That Ezra might carry up to Jerusalem the vessels given him for the house of God. 6th. To give Ezra power to draw whatever more he needed out of the king's treasure-house. 7th. To enjoin upon the king's treasurers to grant Ezra whatever he should require of them. 8th. That they should not impose toll, tribute, or custom, upon any of the priests, Levites, singers, porters, Nethinims, or ministers of the house of God. 9th. That Ezra should set magistrates and judges, to judge all the people beyond the river, west of the Euphrates. 10th. To denounce the penalty against any who should resist this decree. In short, this decree authorized Ezra to establish the Jewish or Mosaic polity at Jerusalem and throughout the whole country, from the river Euphrates to the Mediterranean sea—the land covered by the temporal covenant with Abraham, Gen. xv. But in this whole decree no authority is given to build Jerusalem, its street or its wall; and no mention is made of their condition; therefore this is not the commandment from which the seventy weeks were to date.

There was only one other decree issued by a Persian king in behalf of the Jews—that was by Artaxerxes, in the 20th year of his reign. Hanani, and some other men of Judah returned from Jerusalem and came to Nehemiah at Shushan, who inquired of them concerning the Jews and Jerusalem; and they told him of the great affliction and reproach of the people, and that the wall of Jerusalem was broken down, and the gates thereof burned with fire. When he heard of this he wept and mourned certain days, and betook himself to fasting and prayer, that God might grant him mercy in sight of the king. In the month Nisan, in the 20th year of Artaxerxes the king, Nehemiah, being his cup-bearer, was before him; and he was sad. This occasioned the king to ask: "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart." Nehemiah, being sore afraid, said, "Let the king live forever: why should not my countenance be sad, when the city, the place of my father's sepulchres, lieth waste, and the gates thereof are consumed with fire?" Then the king asked him: "For what dost thou make request?" So Nehemiah prayed to God and said to the king, "If it please the king, and if thy servant have found favor in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." This, I believe, is the first request made of a Persian king for permission to build Jerusalem; and no permission or commandment had yet been given to that effect. It is, therefore, evident, that the seventy weeks had not yet commenced. The king asked him how long he would be gone and when he would return. "So it pleased the king to send me; and I set him a time. Moreover, I said unto the king, If it please the king, let let-

ters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter to Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertain to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me."—Neh. i. 11.

Here we find authority given to restore and build Jerusalem, the street and wall. Nehemiah asked the king to send him unto Judah, that he might build the city of his fathers' sepulchres, and it pleased the king to send him; he asked for timber for the wall, &c., and the king granted it. It is further evident that Nehemiah had received, on this occasion, all the authority contemplated in the commandment of Dan. ix. 25, from his address to his people after he had surveyed the ruins: "Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach."—ii. 17. When Nehemiah had told them of the hand of God which was good upon him, as all the king's words which he had spoken unto him, they said, "Let us rise up and build."—ver. 18. The following chapters of Nehemiah give the history of the building of the street again, and the wall, in troublous times, as described in the prophecy.—Dan. ix. 25. From the evidence herein presented, it seems to me that we may feel safe in dating the seventy weeks from the 20th of Artaxerxes Longimanus, instead of the seventh.

Canandaigua, N. Y.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, May 26, 1849.

Speaking the truth, in love.—PAUL.

NEW YORK ANNIVERSARIES.

The different religious, moral and benevolent societies, have recently held their annual meetings in New York. The New York Evangelist has given a synopsis of several sermons which were delivered on the occasion. We notice them, to show that under any and all circumstances, the vain hope of the Protestant church is, the conversion of the world: and it seems that the more generally sin, infidelity, and irreligion of every kind, prevails, the more certain she is of her hope being speedily realized.

AMERICAN HOME MISSIONARY SOCIETY.

"Rev. Mr. Barnes" delivered a discourse before this society. His object was to speak of the "West," which he considered "the great battle-field of the world." And his conclusion was, that "evangelical truth" would ultimately triumph; not only in the west, we suppose, but throughout the world.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

"Rev. Dr. Janeway" preached before this society. He showed that "only 1,400 missionaries are sent out by 100,000,000 of Christian people, being one missionary or teacher to every half million of the heathen races—only one!" Yet, notwithstanding his surprise at this discouraging state of things, he seemed to be very confident that the gospel would ultimately renovate the moral world; for "He surveyed the great and glorious work; and in beautiful language showed what was to be done in order to make the whole earth fair and comely, and happy and blessed; to renovate fallen man, and banish vice and crime from among the nations, by the

preaching of the gospel to every creature; even until Africa be reclaimed, from the pillars of Hercules to the Cape of Good Hope."

FOREIGN EVANGELICAL SOCIETY.

"Rev. Mr. Palmer" delivered a sermon before this society. Said he, "It is felt by all that a new era in human affairs is commenced. Christ is at hand—His breath is kindling the fires which are to burn all the accumulated chaff of ages. . . . It is the nations of Western Europe—the seat of the highest civilization—that will lead off in the final march of humanity. Evangelical truth will infallibly purify the world, if brought into contact with the minds of men. . . . Napoleon was one of the most efficient missionaries in the world's regeneration."

"Never before has God so arisen in his power to shake terribly the earth, as at present. The cause of truth has already gained materially by these things. . . . And the indications of a purifying process in the church itself, give an omen which cannot be misunderstood."

NEW YORK BIBLE SOCIETY.

"Rev. Dr. Edward Beecher of Boston spoke before this society." "He proceeded as the main object of his discourse to state the great question of the age: Whether the liberty and progress at which the nations are aiming, shall be through the Bible, or without it. He considered it impossible, to prevent a wide-spread infidelity in a large class of mind. It is a moral disease that breaks out at intervals like the cholera and the plague, and sweeps off those who are predisposed to take it."

"Nor would learning and argument avail. So learned and critical is the present assault on the Bible, that a full reply to it would be beyond the ability of the masses to read and appreciate."

But still he was confident that the cause of the Bible would ultimately triumph; for he said that "experience had proved that the Bible was like a medicine in the midst of an epidemic, that had this great peculiarity that it would always cure it if taken."

AMERICAN PROTESTANT SOCIETY.

"Rev. Dr. Murray, the author of the celebrated letters of Kirwan, spoke before this society. . . . The subject was the certain doom of Popery. As Popery rose gradually, so gradually it will decline. It is an old tree that has overshadowed the earth, and whose roots have stretched down to hell. It will, therefore, take some time to die—but the Lord will consume it—it must die." This work, according to Mr. Murray, is to be accomplished by a thorough exposure of the peculiar doctrines of Popery, and by "scattering far and wide the doctrine of the Reformation."

AMERICAN SEAMEN'S SOCIETY.

Several speakers addressed this society, among whom was Dr. Beecher, who, in speaking of the work before them said: "Concerning this momentous enterprise, so vitally affecting God's plans for our world, have faith—according to your faith be it done unto you." Their faith is not only the conversion of all "who go down to the sea in ships," but of the world; hence the Dr. may be understood to teach this doctrine.

CLERICAL TEMPERANCE CONVENTION.

In an address delivered before this meeting, we are taught that the temperance enterprise is "preparing the way of the Lord among all people"—that their "field is the world; their end, the salvation of souls, and the establishment of the kingdom of Christ over all the earth."

AMERICAN ANTI-SLAVERY SOCIETY.

We see nothing in the speeches delivered before this society, to show what its general sentiments

are, relative to the world's conversion. Yet their leading articles of faith, we believe, are, that the day is not far distant, when, by the power of moral suasion, the fetters of the slave shall be broken, and the oppressed of every clime go free.

AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.

From the very encouraging prospects before this society, they were stimulated to "renew their pledge and purpose to wage this moral conflict, with untiring perseverance, until the Moloch of Slavery shall be vanquished in our own land, and banished from the world."

NEW YORK SUNDAY SCHOOL UNION.

Nothing is said in the short report of this meeting relative to its hope of the conversion of the world; yet it is well known that the advocates of this faith rely as much on the power exercised by Sabbath School instruction, as any other, to accomplish this great object. The "Sunday School Union" is considered one of the sure and efficient agents to bring about the world's conversion.

FOREIGN EVANGELICAL SOCIETY.

In a speech before this society, Dr. Higgins, of Boston, remarked: "When her guardian angel should lead her back to her early faith, then might we say of France, This our sister was dead and is alive, was lost and is found. If there was a child now living, who should see that day, he might hear the golden pendulum of prophecy striking the hour when the kingdoms of this world should become the kingdoms of our Lord and of his Christ." This mighty work, according to the sentiments expressed on the occasion, is to be brought about by the power of "Evangelical Christianity." "Revolution would succeed revolution, in Europe, until the pure doctrines of Christianity were received."

AMERICAN TRACT SOCIETY.

This society, like the others, is laboring for the conversion of the world; and to show the mighty influence it exerts over the public mind, we give the following statistics, presented in the recent report of the society:

"The number of new publications in English, German, French, Italian, Danish, and Welsh, of which 23 are books, is 145—total publications 1,458, including 254 volumes—besides 2,387 in more than 100 foreign languages and dialects. Circulation, during the year, including 744,664 volumes, 7,203,582 publications, or 234,409,300 pages. Total since the formation of the Society, 4,803,592 volumes; 104,153,674 publications, 3,268,410,626 pages; of these, 47,890,225 pages were gratuitous."

Here are thirteen religious and philanthropic societies, which command the talent, strength, piety, and wealth, of the Protestant church in America, if not the world. There are a few other similar societies, composed of the minor sects, not brought into this category. Though they differ on some points, yet on one they are all united, and that point is, the renovation of the world by the power of truth.—This sentiment is the soul and life of Protestantism. For its triumph they all zealously labor, and warmly oppose any people, measure, or doctrine, that oppose this their most precious hope.

Now we desire to award to these high, these wise, these holy, these benevolent, and philanthropic institutions, all the sincerity and good intention that justly belong to them; yet we cannot look upon them in any other light than directly opposed to the plain doctrine of Christ: for it positively and clearly teaches, that at his coming the world will be plunged into the deepest iniquity—will be as it was in the days of Noah; and of Lot. This solemn truth is not only opposed by these societies, but they put far away the day of destruction of the ungodly, at the second coming of Christ; and with their

mighty strength are a fallen and guilty whose day of doom Watchman, do you see the sword like a trumpet, and the blood of the

In the Harbinger Herald to corrective to the church organized." In press Herald had said on "document," "signify, and others," infer that the "every member of Platform, of knowledge of a plain.

The "document" TION to raise place of worship we are told, by the church, but places. ANOTHER also presented at pose, and which While a larger others declined according to the subscription paper distinctly stated by "document" sign Herald, was signed And besides, subscription, was

These facts when last in of the deacon time, soliciting of the subscribers and which he very much regard our count made to him see it duty to before his read assure our brethren "recent church less than "set to the strict appointment lords, but as

It was E. Miller's appeared in this for that purpose more printed found that respondents numbers of rather than volume, and concluded to enlarged sheet to be unavoidable menched in the

Our Dr. our current up. Will and super again? To make it un

mighty strength are holding in chains of deception a fallen and guilty church, and condemned world, whose day of doom is soon to break upon them!

Watchman, do you see these things thus? do you see the sword coming? then lift up your voice like a trumpet, and give the word of warning, lest the blood of the slain be found upon your skirts!

THE MISTAKE.

In the Harbinger for April 21st, we requested the Herald to correct a mistake it had fallen into relative to the church in Rochester being "recently organized." In proof of the correctness of what the Herald had said on this case, it presented a certain "document," "signed, Joseph Marsh, Geo. A. Avery, and others," leaving the uninformed naturally to infer that the "document" was not only signed by every member of the church, but was the Basis, or Platform, of church organization. A correct knowledge of a few facts will make this matter all plain.

The "document" is the heading of a SUBSCRIPTION to raise funds to meet the expenses of our place of worship, meetings, &c., which was signed, we are told, by thirty-four persons, not as an act of the church, but at different times, and in different places. ANOTHER heading of a subscription was also presented at the same time for this same purpose, and which was signed by four persons. While a larger number of persons than both the others declined signing any paper, choosing to give according to their ability, without signifying, on a subscription paper, the amount. It was also distinctly stated by the parties concerned, that the "document" signed by them, and published in the Herald, was simply the heading of a subscription. And besides, raising funds in the church by subscription, was not a new measure among us.

These facts were communicated to Bro. Himes, when last in Rochester, by us, and Bro. Orton, one of the deacons of the church,—we, at the same time, soliciting Bro. Himes not to use the heading of the subscription for the purpose which he has, and which he then threatened he would do. We very much regret that he has seen cause to disregard our counsel, and the relation of these facts made to him by Bro. Orton. We hope he will yet see it duty to set this whole matter in its true light before his readers. But should he do otherwise, we assure our brethren, that what Bro. Himes calls our "recent church organization," is nothing more nor less than "setting in order" the church, according to the strict rules of the New Testament, by the appointment of Deacons, or Elders, to act not as lords, but as servants of the church.

It was designed that the first number of Bro. E. Miller's article on the atonement should have appeared in this paper; and it was partly put in type for that purpose; but the manuscript copy making more printed matter than we had anticipated, we found that we could not, and do justice to other correspondents, give his entire article in the remaining numbers of this volume of the Harbinger. Hence, rather than have a part of his article appear in this volume, and a part in the enlarged sheet, we have concluded to reserve the whole for the pages of the enlarged sheet. We regret this delay; but it seems to be unavoidable. Its publication shall be commenced in the first No. of the enlarged sheet.

OUR DUES.—We are in want of our dues, to meet our current expenses, and to prepare for our new fit up. Will you pay up now, and relieve our wants, and supercede the necessity of sending out bills again? Do listen to this call in a manner that will make it unnecessary to say more on the matter.

Severe sickness of my wife will prevent my attending the tent meeting at Cato. Her health has been very poor for more than a year past. Until recently, we indulged the hope of at least her partial recovery; when, suddenly, she was taken very ill. By the blessing of God, in the use of effective remedies, she has been again restored to a state of sensibility, and health, so as to hold out the hope that she may, in a measure, be healed; but still she is liable at any moment to be prostrated again; we cannot therefore be absent long from home. We would that it were otherwise; yet we calmly submit, in hope of soon possessing that land, where the inhabitants will not say, I am sick. Remember us in your prayers at this hour of affliction.

The Edinburgh Review, for April 18th, in speaking of present governments, says:

"Mental and moral culture are now inseparable; we think, from physical and material development; and we have the consolation of believing that the freaks of power in past ages will become impossible among our posterity."

How different are the expectations of the highest authorities of the literary and political world, relative to the future destiny of the nations of the earth, from what the word of prophecy warrants them to look for. And how sad must be their disappointment, when, instead of seeing human governments established beyond the possibility of being effected by "the freaks of power," like the potter's vessel, they will be broken to pieces, and forever driven away, as the chaff of the summer threshing floors.

Tent Meetings in New Places.

It is proposed to hold Tent meetings in places where the cause has not been introduced, and where but few brethren reside. The expense in such cases will be considerable. In order to meet it, by the counsel of Bro. Bywater, we say to the benevolent, if you desire to aid in this good work, you can give as duty may dictate. Where it is not convenient to hand your offering directly to Bro. Bywater, it may be sent to our care. We hope there will be such a response to this call, as shall be well pleasing to the Lord. From the knowledge we have of the case, donations ranging from one to ten dollars, or more, will be needed. Let each, however, give as the Lord has prospered him.

Bro. H. H. Gross has "concluded to recall his appointments west." See his appointments on the last page.

The Enlarged Sheet.

Our proposed enlarged sheet is designed to contain nearly double the amount of matter we now give. We shall therefore, of course, need that amount every week. In view of this fact, we would seasonably and kindly solicit our correspondents, and others who have a talent to write for the press, to lend us what aid they can in furnishing suitable matter for the enlarged sheet. We want mind-enlightening, soul-stirring, faith-strengthening, and hope-confirming, biblical articles. Who will furnish them? Each, we trust, will consider him or herself addressed, and respond to our call in a manner worthy of the good cause for which we labor.

A FAIR OFFER.—We desire to enlarge our list of subscribers, not only to aid in sustaining the Harbinger, but for the good of those who do not now read it. We therefore offer to such the remaining numbers of the present volume, and the whole of the next, to any who will remit to us, free of postage, one dollar. This is a fair offer. Who will avail themselves of its proffered benefit? Let each of

our present patrons become an active agent to ascertain who, and report the result as soon as possible.

Terms of the Enlarged Sheet.

Single copy, one year, in advance, \$2.00.
" " six months, " \$1.00.

To Canada subscribers, \$1.25 per volume; as we have to pay 26 cts postage on each volume. Where it is not convenient to send the odd twenty-five cts. send one or more dollars, and we will give credit as far as it will pay. To Canada subscribers, one dollar, in advance, will pay for twenty numbers of the enlarged sheet.

The church at Seneca Falls sent Bro. Clark, of Mich., five dollars, some time since, and desire to be informed whether he has received it, or not.

Just Received.

FUTURE PUNISHMENT: by H. H. Dobney, Baptist Minister, England.

It contains about 290 pages, 12 mo. neatly executed. Price, bound, 75 cents; in paper covers, 50 cents.

TRUE SOURCE OF IMMORTALITY: or the Origin of the Popular Doctrine on this subject. By J. B. Cook. Price, single copy, 15 cents.

Foreign News.

ITALY.

State of Rome.—The following extract of a private letter from Rome, though not of recent date, will be found interesting:—"This poor dear place is going fast to the dogs. Why does not intervention take place? Why is so much time lost? Nothing will be saved here, not even those magnificent remains that belong to the entire world, and not alone to those dreadful Romans that allow such pillage. You know the beautiful spot between the Colosseum and the Campidoglio, where there was a fine alley of trees. I have just passed over it, and the trees have been all dug up. The place looks like the picture of desolation. All the ground is torn up, and cartloads of it are being taken away in order to level it for a reviewing ground. Imagine their making way with the remains of the palace of the Caesars and the Colonnas; perhaps even the arches! They have taken the beautiful chalices from St. Peter's, and melted them. All the bells, with one exception, have been taken from the churches. Three days ago, during a sermon at the Church of Gesu, they seized on the bell and began destroying it. The sounds of destruction had a most mournful effect on the congregation and on the preacher, whose emotion prevented him from continuing his sermon. The service was completely interrupted. The ruins of the Convent of St. Sylvestre have been turned into a theatre to commemorate the murder of Rosci. The beautiful gold rose, used once a year by the Pope in a religious ceremony, was walled up to preserve it, but a spy informed the Government, and it has been destroyed; and all the plate belonging to the Pope, some of which dated from Sextus V., has been melted, and the treasures of his two chapels have undergone the same operation. They insist upon all the statues, tombs, and ballustrades in bronze being melted also; and when rich and even poor individuals offered 25,000f. to save some bells at St. Philip's and at Jesu and Maria, they said it was not the money, but the destruction of the bells they wanted. The holy offices of Easter are only to take place in one or two churches, and that in the simplest manner possible. The chefs d'œuvre of art are being taken from the museums by the chiefs of the government. The church of St. John Late-

ran has not been touched yet, as M. Forbin Jansen spoke to the Government about it, and they are so afraid of the French that they have let it alone. They set fire the other night to a number of carriages in the Via Babuine, belonging to a nobleman out of vengeance. Water is kept ready in case they should set fire to St. Peter's, or the other churches." It is stated that a simultaneous movement has been arranged between the Powers; the French were to occupy Civita Vecchia and Ancona; the Austrians, Ferrara; the Neapolitans, the frontier.

GERMANY.

Religious Fanaticism in Bohemia.—In a letter from Berlin we find the following deplorable statement:—"Among the German population of Bohemia religious delusions of the wildest kind are beginning to prevail; a revival in the nineteenth century of some of the sects that amazed the world in the age of John of Leyden and the Anabaptists appears impending. In some districts the principles of the 'Adamites' are said to be gradually extending in the towns of Hohenmauth, Luze, and Chotzen, many of the wealthier inhabitants have joined the society. The text, 'By faith ye shall remove mountains,' is a chief article of their creed, and one of their practices, is to lie on the earth by the sides of rivers and streams, with the ear to the ground, listening for the footsteps of the coming Messiah. The whole foundation of religious teaching and belief is undermined and shaken, and to a much greater extent among the Germans than the Czechs; the Friends of Light and the Rationalists are the one extreme; and the fanatics, who accept the most monstrous doctrines, form the other."

Correspondence.

FROM BRO. T. SMITH.

BRO. MARSH:—I have been exploring, as far as I was able, the field on the banks of the Penobscot river, and find in some places the truth gaining among the people. In this town, three have been converted to the faith of the Gospel, have been baptized, and now exhibit the lively hope of soon seeing Jesus coming in the clouds of heaven, with all his mighty angels. I attended meeting with them the two days past, and it was truly refreshing to the pilgrim's spirit to hear them praise the Lord for his goodness manifested to them in these last days. They appear to possess the disposition to receive the whole truth of the Gospel, notwithstanding the popular opinions of the church are against these views. They see the reward is to be given at the coming of Christ; hence they begin to love the appearing of the Lord, and look to the resurrection as the time when all the saints, both sleeping and waking, will meet upon the "sea of glass, mingled with fire," as expressed by the Revelator (xv. 2).

There are now in this vicinity some sixteen or eighteen hearty believers in the speedy coming of the Lord. Some of these brethren have borne the burden and the heat of the day; and although mostly poor in this world's goods, yet, blessed be the Lord, they are strong in faith, giving glory to God. They are mostly believers in *life and death*; and although some very good ones may not see these things so clearly as others do, yet on these points they think and let think, but fail not to "exhort one another daily, and so much the more as they see the day approaching."

Among this church is a brother who was formerly a sea captain, and who for the advent cause gave up his business, and like his Master, "made himself of no reputation," and has become poor for the Gospel's sake. He is a sound, devoted man, and it is believed by all who have knowledge of his judgments, gifts and graces, that the

Lord requires him to "*preach the Word*," which he does as much as in him lies; yet his poverty prevents his travelling abroad as much as is desirable for the spread of the truths of these last days.

We are generally poor, Bro. Marsh, in these regions, but have hope in God, that we may be among the saved in the day of the Lord's coming.

From a place called the "Great Works," some eight miles distance from this place, three brethren attended our last Conference, one of whom was formerly a licensed preacher of the Free Baptist denomination. He has been led into the advent faith by an examination of the time of the consummation of the Christian's hope; hence he has become interested on those points, the intermediate state of the dead, and end of the wicked, which to him appear in accordance with your views.

Yours in hope,

THOMAS SMITH.

Edlington, Me., April 16, 1849.

FROM BRO. H. PRATT.

DEAR BRO. MARSH:—In saying we are pleased with your paper, we mean not selfish gratification, but are pleased to see a fearless, onward, and an upright course manifested by all those (at least) who stand in the front of the battle. "Be not afraid nor dismayed, by reason of this great multitude, for the battle is not yours but God's." 2 Chron. xx. 15.

The only safety that Judah had, was trusting in the Lord, and refusing help from others, even from Israel, or the ten tribes; so, likewise, regardless of numbers or consequences, we must move only as the "pillar of cloud" is lifted up, and speak only as the Lord directs—but move when it is lifted up, though earth shook at every step—and speak, when the Lord does direct, though lightnings flash at every breath! Paul was comforted when he saw his brethren standing with him, boldly, for the defence of the gospel; so may you, dear brother, when you learn that the brethren in Brimfield are with you in this uncompromising warfare.

"Wherefore (dear brethren) come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 17, 18.

Yours in hope,

H. PRATT.

P. S. In behalf of the brethren of Brimfield, I would say, that an enlarged sheet, at \$1.00 per volume, would meet their desire. I like the proposition of devoting one page for the benefit of children, and would suggest that a suitable portion be occupied with questions for Sabbath schools, instead of puzzles; for I think that children lose sight of the sentiment in striving to master the problem. Is it not so? H. P.

Wales, Mass., April 15th, 1849.

FROM SISTER T. MILLER.

BRO. MARSH:—I am glad that you propose the enlargement of the Advent Harbinger and Bible Advocate. I trust, by this means, we shall be permitted to read soul-stirring epistles on the coming of our Lord, from the brethren and sisters, as well as on other interesting subjects. Truly we live in an awful and glorious period of time. The startling events which are transpiring, in rapid succession, show conclusively that He that is coming, will speedily come, and will no longer tarry. Every steamer that crosses the Atlantic, brings intelligence, corroborating the words of the Lord Jesus, "Behold I come quickly," and every faithful soul responds with the beloved disciple, "Aren, even so, come Lord Jesus—come quickly."

I was glad you called on a layman, a few weeks ago, for the evidence he could bring from Scripture on the time of our Lord's coming. For one, I believe that our Father loves his saints now as well as anciently, when he made the expression respecting the city of the plain: "Shall I do this thing and hide it from Abraham?" No, verily; Abraham was the friend of God, and so are we if we do whatsoever he has commanded, and he surely will make known unto us the time of the deliverance of his people. Jesus did not make known the definite time of his second coming, but did give the signs preceding it, which show us now that "he is near, even at the door."—This generation have witnessed the darkening of the sun and moon, also the falling of the stars from heaven, as predicted by him in Matthew, Mark and Luke, and repeated to John in Revelations. This generation, according to his own words, cannot expire, until his coming in the clouds of heaven has been witnessed, which generation must expire in 1850, only one year from the 19th of May next—counting ten years Bible time, for the length of it. Some say that he meant Jerusalem's destruction. Well, sceptics may have it so; but even then, that event transpiring in the year of our Lord, 70, gives us some light on the length of the generation.

It makes me feel sad when I hear professed Advent believers striving to prove that the simple words of Jesus to his inquiring children meant something else. No; he did not speak unto them in parables, as he did to those who endeavored to entangle him in his talk. O! I bless the Lord that he saw fit to hide these things from the wise and prudent, and revealed them unto babes. Yes, babes! they would believe his plain words, and would not dream of spiritualizing them away.

The household need meat in due season, and blessed will that servant be when his Lord cometh, who is found giving it. God grant, brother, that this may be your happy lot.

Your sister in Christ, praying "Thy kingdom come."

HANNAH T. MILLER.

Roxbury, Mass., April 14th, 1849.

FROM BRO. Z. CAMPBELL.

BRO. MARSH:—I am well pleased with your proposed enlarged sheet, and will comply with whatever arrangement you may make to support it. I have just commenced a school in this place, and as yet have not heard of a single Adventist in this section; yet the people, as far as I have had opportunity to converse with them on the subject, do not seem to have any prejudice against our faith; in fact, they do not seem to know much about it. What success might attend the preaching of the Advent near, I cannot say, but I think there would be, at least, a general turnout to hear, though the drunken priests would undoubtedly raise the hue and cry against it. I hope some faithful brother will feel it his duty to come this way in the course of the summer, and sound the alarm.

Yours in hope of speedy redemption,

Z. CAMPBELL.

Marlborough, N. J., April 15th, 1849.

FROM BRO. L. BOUTELL.

BRO. MARSH:—We are still in this world, under the curse, moving on, amid the angry waves of war, commotion, and tumult; and they will rage higher and higher, till ultimately they spend their fury in the pouring out of the last vial of God's wrath, and swallowing up the wicked forever. But through it all, light is to be seen,—the crumbling to pieces of all these earthly kingdoms, is only to make room for the fifth and everlasting kingdom of God. Hence, every wave from the eastern world, showing the progress of events, which fulfill the last remaining fragment

of prophecy, are fulfillment to God's word. God, "there is a better coming. So, waiting look up, be of good cheer, keep the faith, and will increase your reward through the seemingly the hand of victory."

There is a goodly land, I have visited, pray many need the same, drunken, in this time of bond—the love of it is needed: it binds as it binds to Christ another. Good evening, one home, Paradise.

In hope,

North Scituate, R. I.

FROM

DEAR BRO. MARSH:—My physician says I am badly affected. I feel that with much rest is fast failing; and my work here will cramping spasms. Sometimes I know what I do.

Last January, I Plains, Mich., and The people listen all the discourses, 24th of Matthew, people again, and tures. I believe They would be I think they miss there.

Dewitt, Mich., April

FROM

BRO. MARSH:—I indicate a rapid consummation, by the devoted Jesus. "Thy will be done, O God: I love God's little only kingdom, where righteous best wishes and may dwell in arduous duties. Yours, longing for immortality till the just,

Oxford, Ill., April

FROM

DEAR BRO. MARSH:—I from a visit to and found them near, well united faith once delivered those who never were opened should think of searching the

Our meeting was encouraged. I attracted meeting season. While I get my joy unspeakable

Chelmsford, Mass.

of prophecy, are full of comfort and encouragement to God's waiting people. Ah, blessed be God, "there is a better day coming," and is soon coming. So, waiting children, lift up your heads, look up, be of good cheer, "be ye also ready," keep the faith, and take that course only which will increase your spiritual life. If time continue through the season, we shall see more strikingly the hand of God in leading on to certain victory.

There is a good state of things in many places I have visited, praise ye the Lord! And still many need the caution *not to be overcharged*, or drunken, in this time of peril. That old apostolic bond—the love of God in the heart—is all that is needed: it binds together strongly. As surely as it binds to Christ, so surely it binds to one another. Good enough—one Lord, one church, one home, Paradise restored.

In haste, L. BOUTELL.

North Scituate, R. I., Apr. 16, 1849.

FROM BRO. H. S. CASE.

DEAR BRO. MARSH:—My health is very poor. My physician says that my liver is ulcerated, and badly affected. I can do but little business, and that with much pain. I find that my constitution is fast failing; and unless I can get help soon, my work here will be short. Besides this, I have cramping spasms, which unfit me for public labors. Sometimes I am so bewildered that I hardly know what I do.

Last January, I visited Bro. Brigham, at North Plains, Mich., and delivered five discourses. The people listened with profound attention to all the discourses, and especially the one on the 24th of Matthew. I should be glad to meet that people again, and give them a full course of lectures. I believe that it would result in good. They would be glad to see Br. and Sr. Seymour: I think they might do good, if they would go there.

Yours in hope, H. S. CASE.

Dewitt, Mich., April 16, 1849.

FROM BRO. E. S. ROBBINS.

BRO. MARSH:—I believe the signs of the times indicate a rapid and near approach to the great consummation, so much desired and longed for, by the devoted follower of the meek and lowly Jesus. "Thy kingdom come," I feel should be the ardent and persevering prayer of every child of God: I long for the time soon to come, when God's little ones shall be gathered into the heavenly kingdom, where oppression shall cease, and where righteousness shall dwell. You have my best wishes and earnest prayers, that God's grace may dwell in you richly, while engaged in the arduous duties of editor.

Yours, longing for deliverance, and hoping for immortality through Christ, at the resurrection of the just, E. S. ROBBINS.

Oxford, Ill., April 9, 1849.

FROM BRO. B. SPAULDING.

DEAR BRO. MARSH:—I have just returned from a visit to the brethren in Windham, Me., and found them firm in the faith of the kingdom near, well united, and striving together for the faith once delivered to the saints. The ears of those who never had received the advent faith, were opened to hear; and from appearance, I should think they were like the Bereans of old, searching the Scriptures.

Our meetings were very solemn, and I felt encouraged. I labored five days with them in protracted meetings, and to me it was a precious season. While I try to stir up the minds of others, I get my own revived, so that I rejoice with joy unspeakable and full of glory.

B. SPAULDING.

Chelmsford, Mass., April 10, 1849.

Obituary.

"Them which sleep in Jesus will God bring with him."

The believers and advocates of the speedy coming of Christ in Rising Sun, Ind., have been made to sorrow on account of the death of Bro. JONATHAN HAMILTON.

Bro. H., in early life, was a member of the Presbyterian Church. He studied divinity according to that faith, but his business calling him from his native place, New Lisbon, Ohio, he afterwards united with the Episcopal Methodists, and remained with them until his strong faith in the speedy coming of Christ led him to renounce all for Christ and his word.

The Harbinger and Advocate were papers that he constantly read, because they advocated sentiments that he believed to be according to the word of God.

Bro. H. died in the faith of the speedy coming of Christ. The family are now left to mourn the loss of their earthly supporter and Bible teacher as the head of the family.

Sister Abigail Hamilton, the wife of the deceased, is every way worthy of our care and attention. She is now left with four helpless children to provide for, in the midst of those who despise her faith. But her confidence is in God.

THOMAS KINPTON.

Rising Sun, Ind., April, 1849.

Miscellaneous.

Superstition of Pius IX.

Pius IX. has just published to the world an encyclical letter, calling on his "Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, &c.," to forward to his holiness their views as to what he should decree on the unsettled point of the Immaculate Conception of the Virgin Mary. He commences with an acknowledgment of the lively consolation he experienced when first raised to the sublime chair of the Prince of the Apostles, on discovering "how wonderfully, under the Pontificate of his predecessor, Gregory XVI. of blessed memory, the whole Catholic world were re-inspired with the most ardent wish that the Holy See, by a solemn decision, should declare that the Holy Mother of God, and our own loving mother, the Immaculate Virgin Mary, was conceived without original sin." To him this most pious wish has been most singularly grateful and full of consolation, "for," says he, "from our tenderest youth, nothing has been more dear or more precious to our heart, than to honor the most Blessed Virgin Mary from our inmost soul, with a peculiar devotion and service, and to do all that seemed to us calculated to promote her glory and praise, and extend the invocation of her name." This confirms what has been elsewhere stated, that when quite young, Pius IX. added the name of Mary to his own in testimony of his love and zeal for the Virgin. And this feeling he now publishes to the world with the design, no doubt, to awaken on the part of "Patriarchs, Primate, &c.," the desire that he should define, as the doctrine of the Catholic church, that the Conception of the Blessed Virgin Mary was altogether Immaculate, and totally free from all stain of Original Sin. These expressions of his devotion we should have thought sufficient for any purpose, but subsequent expressions far surpass them. After saying that he had not ceased to offer up to the infinitely good and great God his prayers for direction in this matter, he gives us the reason why he wishes to have this honor decreed to the Blessed Virgin. It is because "he relies, above all, on the hope that the most Blessed Virgin, who has been raised by her exalted merits above all the choirs of

angels, even to the throne of God, who has crushed under her feet the head of the old serpent, and who, placed between Christ and the Church, all full of sweetness and grace, has rescued the Christian people from the greatest calamities of every kind, from the snares and assaults of their enemies, and saved them from destruction, will compassionate, with the enlarged affection of her maternal heart, his most sad and lamentable misfortunes, and deign to avert the scourge of the divine wrath which afflicts him, and calm and dissipate the violent storm of evil which everywhere, to his incredible grief, agitates the Church." Nor is he content with thus expressing his own faith in the Virgin, as the real Savior and Mediator; but he makes the following appeal to the spiritual heads of "the whole Catholic universe:" "For you know perfectly, venerable brethren, that the foundation of our confidence is in the thrice Holy Virgin, since it is in her that God hath placed the fullness of all good, so that if there is in us any hope, if there is any salvation, we know that it is from her we receive it; because such is the will of Him who hath willed that we should have all through Mary."—*Zion's Advocate*.

Anti-Slavery Cause.

At the late anniversary meeting of the American and Foreign Anti-Slavery Society, in New York, Mr. Tappan presented a record of the leading events of the last twelve months, bearing favorably or adversely on the Anti-Slavery cause. Among the interesting items were some notices of the progress of the Anti-Slavery cause in the slave States.

A Constitutional Convention is to be held in Kentucky in October; the letter and speeches of Mr. Clay are spoken of, the address of Rev. Robert J. Breckenridge, the public meetings, the bold course of several Kentucky papers, as the *Louisville Courier*, the *Examiner*, &c. In other slave States the public mind begins to be aroused. In Delaware there is much to hope; in Louisiana, Mr. Brashear has come out for Free Soil; in Missouri it is said Mr. Benton and his friends will take the same ground, and several papers are out for it, especially the *Hermann Wochenblatt*, a German paper. In Maryland and North Carolina, conventions were held last fall. In East Tennessee, Anti-Slavery sentiments have become strong, and able essays have been published in favor of emancipation. In Virginia, though every thing appears quiet, the leaven is working among the best and most influential men. The measures taken in Alabama and the Southern States to prevent the further introduction of slaves has put a new face upon the whole subject. It is supposed that there are in Virginia 10,000 to 20,000 slaves, whose freedom is provided for by will; and about 3,000 run away annually. A slave-trader in Georgia had fifty slaves taken from him, and he was thrown into prison by legal process. In the District of Columbia, in addition to the triumphant success of the *National Era*, the progress of Anti-Slavery feeling the past year is signal and open. The Free Soil Association have recently issued an address of great ability. The City Council of Washington petitioned Congress to prohibit the introduction of slaves for sale, or to allow the city authorities power to do so.

In reference to the progress of the cause abroad, the Report said: The schemes of the planters of Jamaica and Trinidad against the rights and interests of the freed people, the forced introduction of laborers, the increase of efforts against the slave-trade, the renewal of the demand upon Spain for the freedom of all slaves introduced into her colonies since the treaty of 1820, the boldness with which the slave trade is condemned by the press in Brazil, the proof that the British West

